

# The Advent Review And Sabbath Herald

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No. 18

## Life—Death—Immortality

(A May Reverie at South Lancaster, Mass.)

MRS. H. I. MORSE-FARNUM

THE cherry-blooms of singing May,  
The trees of tender hue,  
The fragrant, purpling lilac spray,  
Yon arch of cloudless blue.  
The apple-trees in pink and snow  
(Anear dark evergreen),  
Where tree and shrub with carols flow,  
As happy birds careen,—  
All, all explain and paraphrase  
The love and tender care  
Appealing to our wond'ring gaze  
In beauty everywhere.

Yea, from the rounded velvet hills  
Unto the river's flow,  
This shimm'ring morn with fragrance fills,  
As fair the flowers glow.  
Yon dainty petals droop and weight  
Their chestnut trees adown.  
Where in the background rise in state  
The spires of Clinton town.  
These ancient elms on either side  
The broad and shady street  
Stretch miles away; in stately pride  
Their topmost branches meet.

"Tis o'er and o'er that distant years  
Brought forth this vernal sky;  
Grim spoiler's retinue appears,  
And all these beauties die.  
Then other beings loved these streams  
(Gliding by forever)  
Whose life was transient, too, as seems  
The never resting river.  
There, near the locomotive's track,  
Are stones bedecked with moss,  
And letters quaintly bringing back  
The story of their loss.  
Those word-lines hint of multitude  
Whose mold'ring tombs we see;  
An ancient one is plainly grooved  
With "sixteen eighty-three."

To-day this land is full of song,  
Aglow with roseate ray,  
As if no pain or death or wrong  
Had ever marred the May.  
In this aroma song and bloom,  
In valley, plain, and hill,  
*Peterboro, Ontario.*

In sighing pine-trees' grateful gloom  
And each wee songster's trill,  
Footprints of pristine glory trace!  
Spell out the plan of God,  
That earth should be a sinless place,  
No grave to break the sod;  
And more; no chill and blighting frost,  
No plaintive autumn-tide,  
Nor tear for priceless treasures lost,  
As when our dear ones died.

Lo, that great plan proceeds apace!  
As knowledge lights the land,  
His wondrous agencies take place,  
Hast'ning finale grand,  
When evil's woful train must die,  
Pure joy its astral burn.  
And from the flaming, parted sky  
The Prince of Peace return!  
'Tis then beloved forms in death—  
So many hid away—  
Will live again, as blooms the earth  
In this sweet time of May.

Though rest and desolation wait  
The worn earth's tott'ring form,  
While through the pearl and golden gate,  
All sheltered from the storm,  
A ransomed host from ev'ry clime,  
In everlasting bliss,  
Reach home, and ever-summer-time,  
Beyond the gales of this.  
Then will the old earth lay aside  
The mantle of its woe,  
And song and bloom on every side  
Abide, as long ago.

Redeemer and redeemed return  
(Probation-time no more);  
Bright hopes in grand fruition burn,  
And every ill is o'er.  
The mourner and the suff'rer come,  
The homeless and the old,  
Sharing the many-mansioned home,  
Treading the streets of gold!  
Decay or blight can never fall,  
Snow-drift or scorching sun!  
Immortal glory crowning all,  
The trial-time is done.

## Publishers' Page

Conducted by the Department of Circulation of  
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Association

### Heralds of the Morning

ONE of the most important publications for general distribution at the present time is "Heralds of the Morning." This work is a treatise on the meaning of the social and political problems of the present time and the significance of the great phenomena in nature, portraying the marvelous record of the nineteenth century,—the wonderful advance in the sciences and arts, the development of national resources, the prevalence of crime, the perfection of death-dealing instruments of war, the suppressed anger of nations, the disturbed condition of the nations,—and citing scriptures that declare these to be signs of the coming of the King of kings.

The object of the book is to set forth the prophetic signs, with their present, partial fulfilment in the appalling loss of life by murder, suicide, political and social troubles, dissatisfaction between the rich and poor, strikes and fires, wars and rumors of wars, as the great signs of the end of all earthly kingdoms, and the setting up of the everlasting kingdom.

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This little work treats many Biblical subjects in a way that causes the people to be delighted when they read it. It is proving to be one of the best aids to our canvassers and Bible workers, who are able to place a copy of this book containing many of the principal truths of the third angel's message in nearly every house visited.

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#### "Do We Need Spring Tonics?"

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This question is answered in the first article, by F. M. Rossiter, M. D. The doctor clearly impresses the fact that nature supplies all the natural and physiological tonics ever required for man as well as for animals. Associated with this important topic is an article on—

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These articles, separate and apart from the volume of other good things the May number contains, are worth more than the yearly subscription price of the journal, and they are what the people need, and would be glad to receive if they only knew of them.

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Single subscription is 50 cents a year. Address *Life and Health*, 222 North Capitol St., Washington, D. C.

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# THE REVIEW AND HERALD

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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No. 18.

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unto the Saints"**

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## Editorial

### We Shall Know

In that city whose light is the glory of God we shall comprehend many things that are perplexing to us here. After the problem of sin is solved, and the trail of the serpent is no more, we may see the hand of love in some dealings which seem now to involve unnecessary hardship. The cup of present bitterness may be only the necessary preparation for quaffing the cup of future sweetness. When a dear friend is laid to rest, when a loved companion is taken from us, when a faithful worker suffers martyrdom at the post of duty, then when for the time we are almost crushed and overwhelmed, the unaided reason can not satisfy the questionings of a troubled spirit, and it is only in the divine revelation, the Word of our God, that we can find comfort and hope. The glory shining from the cross of Calvary pierces the darkness, and in its light we read: "What I do thou knowest not now; but thou shalt know hereafter." Where natural sight fails, faith extends the vision beyond the bounds of time, and things are viewed in their eternal setting. The look into the open grave is not the last look.

"There will be a glorious dawn;  
We shall meet to part no never,  
On the resurrection morn."

Much has been revealed to us, and more we shall know when this mortal puts on immortality. Yet a little while and many mysteries will become plain, and trying experiences will be justified. We shall know.

### Signs of Life

The unmistakable evidences of life are now being exhibited on every side in this northern hemisphere. The fields are carpeted with uncounted spires of grass. The trees are rapidly putting forth their leaves. Many flowers are already brightening the landscape with their blossoms of varied colors. All nature is putting on her summer attire. But this apparently sudden change is the result of a preparation made during a time of little outward indication of any activity. Nevertheless it would not be pleasing to God or man if the life should always so work in secret that the outward evidences of transforming power should be lacking in this spring season. So it is in the experience of individuals and movements. Some definite results are expected. A Christian ought to bear fruit to the glory of God; otherwise his religion is a mere intellectual philosophy. A church ought to exert a positive influence for practical righteousness in a community; otherwise it may degenerate into a mere social club of rather an exclusive sort. A denomination which has any valid excuse for existence ought to be able to show that the interests of the kingdom of Christ have actually been advanced, and that the coming of the Redeemer has been really hastened, through its instrumentality. A paper which represents a live movement ought to report some concrete work and present proofs of progress. The ability to criticize these who are doing something, and to show up any supposed mistakes, is at best simply the proof of a perverted life and a misapplied energy. There are some professedly reform movements which seem to have hardly sufficient strength to stop, even when their failure is manifest. Their only hope appears to be in attaching themselves to the weak places in other movements, and in thus maintaining the appearance of an existence. Sooner or later the individual and the movement that are unable to exhibit any genuine signs of life will fade away into oblivion. This is natural and inevitable.

"It is no use to go on studying the Scriptures for more light or expect the Holy Spirit to illuminate his page if you are not living up to the light which you already possess. The student of the Scriptures must seek to know more in order that he may do better."

### The Message of Another Missionary Grave

It is sad news that comes to us from over the sea this week. One of our little band of Honan pioneer workers, Dr. Maude Thompson Miller, has laid down her life for China's millions. Dr. Harry Miller's letter bearing the sad tidings shows how a heart crushed with personal sorrow may still be strong in God. The burden of his soul is that none shall count the price of life itself too precious to pay for the evangelization of China and the hastening of the coming of Christ. And it was our sister's prayer that if she could not live for the work she loved, God would somehow use even her death to roll the burden for China upon hearts in the home land.

In a special way the workers pressing the battle in the outmost bounds belong to all the family of believers in the home lands. Their joys, their sorrows, their work, and their triumphs belong to us all who stand by them with our prayers and our means. Our hearts are wrung with grief at this news from far Honan, but we know that with one voice the family of believers will send the message back to China that by the grace of God this new grave shall but mark the way still deeper into Inland China, and strengthen our hearts and quicken our steps in the finishing of the work.

Our sister was a noble, womanly soul, devoted to God, loyal to this cause, well equipped by training for service, and physically strong. Her heart had been drawn out for the children of China, especially since the loss of two little twin babes of her own. Brother Miller writes:

One of the things that touched my heart most during the experiences of the last two weeks was the sorrow of some of the children. When one little girl was told that Mrs. Miller could not recover, the little one was overwhelmed with grief. She would not eat, and begged her mother to kneel down and pray with her for God to heal "Cin-ion," as she called her. The child's mother broke down and wept when she heard the sad news. These are some of the monuments Maude has left behind, which count more than anything artificial that I could erect. After my wife's death this little girl came to comfort me. She sat by my side, her eyes full of tears, unable to speak. Finally I asked her if she knew that Mrs. Miller was asleep. "Yes," she said, "it is exceedingly bad. At my home I cried for Mrs. Miller." May God bless the seed sown in the

hearts of the children of Shang-tsai Hsien by Mrs. Miller, that they may bring forth a glorious harvest, is my prayer.

Sister Miller died March 14. Of her last days and her last messages concerning the work our brother writes:—

During the last six weeks of her illness she thought much about the new earth and the New Jerusalem, and was strongly impressed that Christ's coming was very near. She would often quote passages from the book of Revelation, which book she could repeat from beginning to end.

Among her last words she left this message for her young friends in America: She hoped none of them would become fearful at her experience, but would be inspired to take up the work in these difficult fields, and stand by it until the work is finished, and the harvest reaped.

To the Mission Board she said: "I gladly give my life for the work in China. It would have been a pleasure for me to labor until the work was finished, but if my work is ended for this people whom I love, I hope others will take up the burden."

Her desire concerning myself was: She wanted me to remain at my post of duty until Christ should come to gather the faithful.

It was no struggle for her to face death, and it was in a most peaceful and quiet way that she died, being conscious until within two hours of her death. How much I miss her only my Saviour knows; but God is good, and he is my strength. Her last words were: "I will meet you in the New Jerusalem." So the hope of the resurrection has become very dear to me.

It was a life truly and nobly lived, and now there comes her call from the very verge of eternity—a sweet, clear, ringing appeal to us to throw our lives and our all into the work of carrying this message to the waiting millions.

Dr. Miller, from the depth of his sorrow, can read God's providence only in the light of the fact that there is danger of a lagging progress toward the fields, and the Lord must needs allow some precious lives to be taken in order to call attention to the work that must be done even though it cost the life. He says:—

God could have healed her, even as we saw Sister Pilquist raised up by prayer a year ago. She fully believed he would restore her. But he had some wise purpose in allowing the sacrifice, which I can not help but believe will somehow be China's gain, great though the present loss is. A few things we must recognize. She died of an ailment peculiar to this climate, as was the case with Brother Watson in Africa. Coming just before the beginning of the General Conference in Washington, it must surely direct the attention of this representative body to these needy fields in the far East. God does not cause a life to be sacrificed if anything else will avail. The strongest appeals were not sufficient: a consecrated life must be laid down to arouse us who are in the field as well as our brethren in America to push the battle to the front in these neglected fields.

There is no reason why she should not have recovered, for she had good nursing, every equipment necessary to treat her, nourishing food, and a comfortable room. But she willingly laid down her work when convinced it was the Father's will.

Is it true that we need these experiences to arouse us to such efforts for the regions beyond as we have never made before? May God forgive us, if so. And may this life laid on the altar of sacrifice be not laid down in vain.

Just one further extract from Dr. Miller's letter we must share with our readers:—

Mrs. Miller's request was that she should be laid away in the Chinese clothes that she had worn, and that very little



DR. MAUDE THOMPSON MILLER

money should be spent in her burial. She wanted the money spent for the living, for it is very precious over here to help the poor children that she loved. I purchased a little plot of ground outside the city wall for the grave. We had to carry the coffin to the place of burial in the late hours of the night, as there would otherwise have been so many people following us that we could not have done it. So a mound of earth will mark the resting-place of one of the first messengers of this truth to Central China.

There is nothing of faltering or weakness in this story of service. Let seventy-five thousand believers say what shall be the response to such appeals as come to us in these times to press the battle to the finish. The only basis of comradeship in such a work is in the life surrendered, with all that we can command of strength and means and powers devoted to the finishing of the work.

Does it pay? Read the answer in the messages our sister sent us as she stood face to face with eternity. There is nothing worth while save the cause of our coming King. And that is worth everything.

W. A. S.

### Revivals and the "New Evangelism"

"THERE is a growing conviction among thoughtful people in America that the typical religious revival has had its day." So says Mr. Frederick Morgan Davenport in an article contributed to *The Outlook*, on "the Religious Revival and the New Evangelism." Mr. Davenport thinks it is just as well that the "typical religious revival" should have passed out of date, and presents an argument to show the superiority of the "new evangelism" as a method of leading the soul to God, the "guiding principle" of which "is the psychological insight of the Head Master of Christianity, that the child is born from above when he is first born into the world, if we have eyes to see it, and skill to lead the way in the divine unfolding."

This is a denial of the necessity of the "new birth;" there is no need of a "new birth" for that which is already "born from above." The stress which the Saviour, in his conversation with Nicodemus, laid on the new birth as a prerequisite to seeing the kingdom of God, shows how fundamentally opposed is the new evangelism to the old gospel which was the basis of the revivals of former days.

Speaking further of the "new evangelism," which is to take the place of the old-time revival, Mr. Davenport says that "the appeal to fear, that central prop of the old revivalism, will be employed no more," and in place of the doctrine upon which the appeal to fear was based, will be the teaching "that punishment does not await the verdict of an eternal assize, but that every hour of his life a man is at the judgment-seat, and every day he lays up penalty in character."

Other doctrines which have become popular in the churches have contributed to make the old-time revival impossible of repetition to-day, especially the doctrines of evolution and antinomianism. If there was no fall of a "first Adam," there can be no necessity of a restoration by a "second Adam;" nor can one picture in his mind an old-time revival based on the doctrine that the law of God has been abolished. The sense of guilt from the condemnation of the law—condemnation to death without any human possibility of escape—prepared the penitent sinner in the old-time experience to appreciate the redemption purchased for him by the sacrifice on the

cross, and to rejoice in so great deliverance, and give thanks and praise to the Source of these inestimable blessings. These were the essential features of the old-time revival, and they were absolutely dependent on the old-time doctrines of the fall, of condemnation of sin by a holy and immutable law, expressed in the decalogue, and of deliverance through the sacrifice and merits of an all-sufficient Saviour, which were emphasized by the old-time evangelists.

Without these old-time doctrines there can be no basis for a genuine revival, and therefore there is no occasion for wonder that since the churches began to give ear to teachings by which these doctrines were set aside, their history has been unmarked by any general movement for the conversion of souls. The last great revival wave swept over the churches more than half a century ago. Another great religious awakening of the kind has been talked about, expected, and awaited, but it has not come; and it will not come, because it can not.

It is true that in places there are genuine revivals even now, but only where the old-time doctrines still find a place in the religious belief of the people. A great revival movement in Wales, which appears to bear the fruit of genuine conversions, has for some months been drawing the attention of the religious world. It is reported to be wholly based on the presentation of the love of God, little or no attention being given in it to the doctrine of hell and future punishment. The love of God, however, is realized only through an appreciation of the fact it is bestowed on guilty, lost sinners, who without it would be doomed to death as violators of his holy law. It brings hope, light, and peace to those whose condition without it would be one of hopelessness and dark despair. Thus the presentation of the law and of divine justice and wrath is necessary to the proper presentation and comprehension of the love of God which is given to the world in Christ. A revival movement which is based on any other presentation of God's love than this does not rest on a solid foundation, and will bear no permanent fruit.

A true revival is not an appeal to, and a play upon, the emotions. While the emotions are deeply stirred, the real work is that of a conviction of soul which is based upon a recognition of facts, some present and some historical. It is an intelligent belief which moves the Christian to surrender himself to God, and the emotional part of his experience is dependent upon, and is of no value apart from, this conviction of the mind.

The one message in the world to-day which does embody all the doctrines from which the old-time revivals derived their force, is the third angel's message. This

movement alone is squarely opposed to all that atheistic and spiritualistic teaching which would sweep away the foundation of the old gospel of Paul, of Luther, and of Wesley. This message is in itself a great revival movement, and in this message, and only thus, is the great world-wide revival movement which has so long been due, to be realized.

But while belief in the old-time doctrines has been largely lost, there remains the emotionalism of human nature, and its susceptibility to various influences not from above, to serve as a basis for a deceptive revivalism which will not bear the fruit of genuine conversion. That revivals of this sort will come there can be no doubt. They will not be omitted from Satan's list of last-day deceptions. They may follow and claim to be a part of a real spiritual quickening, and only that knowledge which is derived from faith in the Word of God enables one to discern between the true and the false,—between the work of the Spirit of God and the work of lying spirits which are abroad in the world. "To the law and to the testimony," is the test by which the Christian is to judge them. "If they speak not according to this word, it is because there is no light in them." More and more will the truth of God be the Christian's shield and buckler against the deceptions which are the special weapons of the adversary in these latter days.

L. A. S.

#### **A Spontaneous Movement**

It would seem ungrateful on the part of those bearing responsibilities in the work at Washington should we fail to make reference to the remarkable movement just now going on to raise funds for erecting the buildings at our headquarters, and for the great, unworked mission fields. This move is wonderfully encouraging to us. It is wholly spontaneous so far as any plan, or even thought, on our part is concerned. Those who inaugurated it called it a "Surprise Party Movement." It is truly such to us.

Of course a movement of this character could not be carried on successfully without becoming well known to us all. The workers at Washington will not, therefore, be taken altogether by surprise by the delegates when they present their gifts at the conference; but their spontaneous, hearty, enthusiastic movement is a new and surprising manifestation of the profound confidence they have that God has led in the establishment of the headquarters of his cause at this place.

The experience of coming to Washington has been a series of surprises all the way along. The first suggestion by Sister White to investigate the advantages of Washington was a surprise. The conviction that stole over us, while

investigating the city and District, that this was the place, was a greater surprise. The clear, positive assurance from the spirit of prophecy that we should come here, while not a surprise at the moment it came, has been a remarkable and surprising revelation of divine leading. The gladness that filled the hearts of our people the world over, as soon as they heard of the decision to come here, was a great surprise. The world-wide response for means to build has been a constant surprise, as the letters containing gifts have come month after month from nearly all the countries of the world. And now this spontaneous, sympathetic movement that started on the Pacific coast, and has swept to the Atlantic, to send by the delegates gifts for the work at headquarters, and for needy mission fields, is a delightful, heart-cheering surprise.

Letters of encouragement and assurance are coming from brethren in leading positions in all parts of the field. Elder Moon, president of the Lake Union Conference, says:—

With reference to the work undertaken by Sister White and Elder W. C. White and others, for the advancement of the work in Washington, I do not know what we shall be able to accomplish in the Lake Union Conference. The time is so very short after receiving the letters from them, that I fear we shall not be able to accomplish much before the time of the conference; but then it will be good at any time, and we shall do what we can to help you.

Elder Stone, president of the Indiana Conference, writes:—

I will write you a few lines this morning to let you know what we are doing to assist in the work in Washington. The next issue of our conference paper will be almost wholly devoted to the matter of raising funds to complete the One Hundred Thousand Dollar Fund. In addition to this, we are to make a special effort Sabbath, May 6, in all our churches in the conference. We shall write to all our church elders, and try to have them give the Washington work special consideration, and ask for just as large donations as our people can possibly make.

Elder H. W. Decker, one of our oldest pioneers, writes a warm-hearted letter from Portland, Ore. He says:—

I am in full sympathy with the Washington work, and have full confidence in the management. Recently I have been collecting money for the One Hundred Thousand Dollar Fund, and although the people have donated quite liberally heretofore, yet I find a ready response to the last urgent call. I have already collected several hundred dollars, which will be sent by our delegate.

In behalf of our good brethren who have inaugurated the movement, and the cause which it is designed to help, I desire to suggest to the ministers and church officers who do not come to the General Conference, to keep this good

work going while your conference president and some of your ministers are at the conference. It will not be necessary for the work of soliciting and making gifts to cease simply because a few of the brethren come to the conference. While this important meeting is in session, let the people of God bestir themselves. Let the ministers who remain on the field of battle show what God can do through them to forward this work. Let the church elders show that God can use them to raise thousands of dollars for this cause.

We should never forget the source from which this whole arrangement for establishing our work at Washington has come. It is not a pet scheme of any man or any committee. The General Conference officers are not responsible for it; but we believe in it with all our hearts. We gladly take our share of responsibility in carrying out the instruction that has come to us through the spirit of prophecy. We rejoice that thousands are with us in this stand. Let the good work go on.

A. G. DANIELLS.

#### **The Semiannual Offering for Foreign Missions**

Not only has the annual offering for foreign missions become a strong factor in supplying funds for the support of our foreign mission work, but also the semiannual offering has not infrequently supplied some needy field with funds, without which it must have suffered great financial embarrassment.

Twice was Christiania succored, once Australia, while both the General Conference Association and the Mission Board have received funds from this donation which has brought relief to their exhausted treasuries.

The annual offering comes at the close of the year, when the treasury is nearly empty, and all the fields generally short of their appropriations. Besides this, the audits have to be reckoned with, which means several thousand dollars more to be paid out of the annual offering. When the audits have all been met, we find that the treasury is again low, and often the Mission Board is short of funds before midsummer arrives.

The midsummer offering is greatly needed by the Mission Board for the maintenance of our workers abroad. In the past this offering has reached as high as twelve thousand dollars. This means much when the pay-roll of the Mission Board reaches nearly two hundred thousand dollars per annum.

The General Conference Committee has appointed Sabbath, July 1, as the day on which to take this offering. Up to April 10, there has been received on annual offerings for 1904, the sum of

\$35,570.92. This is considerably short of what was received on the offering in 1903, but we hope to receive several thousand dollars more on the 1904 offering. Be this as it may, the Mission Board will be in desperate need of additional resources before the season closes.

Could we make the donation on July 1 reach twenty thousand dollars, it would be none too much to carry even our present corps of laborers; but our present corps of laborers should be largely increased. Many fields must have additional laborers sent to them, or else the work can not be carried forward with strength and vigor. It is not alone the opening of new places, but also the sending of additional forces to those already entered that will make our work progress rapidly, and build up solidly. Some of our workers have failing health, and will have to be recalled. Others must be sent to the field at once to take their places. New missions must be opened in various parts of Asia and Africa, and thus the call to the Mission Board for men and means for these various fields comes with ever-increasing intensity. Last year we came short of having sufficient funds with which to carry forward our evangelical work. We ought to have sufficient funds in the treasury to carry the evangelical work through the year, without embarrassment or shortage in any way.

The fourth of July is a noisy, boisterous day for many people in the United States. This day stands first among our national holidays. Millions of dollars are spent on this day by the American people in wanton pleasure, in a way that does not bring any lasting benefit or blessing to any one. To such, it is a day of pleasure and revelry; but God's people do not care for the sensual pleasures which this day is supposed to supply. Rejoicing in our national independence, and respecting our country and its laws as but few people do, still we feel that our nation is neither helped nor honored by this wanton pleasure, nor by the spending of considerable sums of money for selfish gratification.

It is, therefore, with pleasure and satisfaction that God's people can take the money which other people spend in the ways of the world, and consecrate it to the cause of God.

When we consider that demands for help are increasing year by year; that fields a few years ago absolutely sealed, so far as preaching our message was concerned, are presenting opportunities for work; that open doors are upon every hand; that calls are coming from every field, and nation, and tongue, saying, "Send us help," I say, when we consider all these, and remember that this message must go to every nation, and kindred, and tongue, and people, it demands of us

a serious, intense, and earnest effort. Surely God expects and demands that we shall answer these Macedonian cries. The means with which to answer these calls must be near at hand. If the Spirit of God has prepared the hearts of eunuchs to receive his truth, he must have his Philips ready to teach them the way of life.

These open doors are God's voice to his people. Could he speak in plainer tones for us to arise, and finish the work committed to our charge, than in these multitudinous calls, appealing for the light of the gospel?

Let us remember that July 1 will soon be here. Each one should plan to have ready upon this day a suitable offering consecrated to the carrying forward of the mission work in foreign fields. The Mission Board will see that envelopes are supplied for each church upon this occasion.

Let us all look forward to this day with confidence and hope that God will give us generous hearts, and make it possible for us to contribute a liberal offering for the support of his work.

I. H. EVANS.

#### **A Request in Behalf of the Coming Conference**

As the coming session of the General Conference draws near, the importance of the gathering presses with increasing weight upon our hearts. There was a time when all the delegates to the General Conference were from the United States alone. The most of the proceedings of the conference related to affairs in the United States. There were few laborers and fewer organized conferences and enterprises outside of this country.

But all this is in the past. A great change has come. We have hundreds of laborers, thousands of believers, and scores of organized conferences and missions outside of the United States. Many members of the General Conference Committee are located in other countries. This cause is as strong today outside of the United States as it was in all the world in 1884. Delegates from all parts of the world will attend the coming conference. They will bring their share of conference business with them. They are coming to place before the conference the situation and needs of the great fields they represent; and as their fields' needs and opportunities are so great, the conference must of necessity be a world's conference. We can not in justice confine our attention chiefly to interests in America.

To know just what to do and what not to do in such a conference will require more than human wisdom. The Spirit of God must brood over our gathering

to enlighten our minds that we may be able to discern what is vital and essential. We must exclude local details that belong to union conferences, and give ourselves to the great fundamentals upon which the success of this cause in all the world rests.

In view of these considerations, we crave the prayers of God's people during the conference. May we not ask the ministers and church officers to bring these considerations before the people? May we not ask all our brethren and sisters to pray for us every day at family worship? May we not ask that earnest supplications of secret devotion be made in your homes, that the special blessing of God shall rest upon this meeting?

We are doing all that we know how to make thorough preparation for it. The Lord knows just what we need most. He will regard and answer the cries of his people. No power can stand in his way. Earnest, persevering, triumphant prayer is needed.

A. G. DANIELLS.

### Money in Our Hands

WE are just now called to action as minutemen in war, to complete the raising of the One Hundred Thousand Dollar Fund to begin the work of establishing our denominational headquarters at the capital of this great nation. Let us take hold of this work at once, and answer the call of the Master. The spirit of prophecy tells us that the means is already in our hands with which to meet the demands of this work. I quote from an article by Mrs. E. G. White, as follows: "We are intensely desirous that the Washington fund shall be closed as quickly as possible. . . . This means is in the hands of His stewards, and I pray that he will make them willing to give liberally."

There being no lack of money *in our hands* to turn into the treasury of the Lord the remainder of the fund, shall the angels record that there is a lack of *willingness* to do so on either your part or mine? Let each of us act his part under the Lord, and thus see to it that inasmuch as the money is now *in our hands*, it is placed *in the treasury* during the General Conference, May 11-30, 1905. The appeal is not alone to a select few who give to every good cause, but to the stewards of the Lord, that is, to every one to whom the Lord has entrusted means, and in proportion to the amount entrusted.

Then again, on account of the dearth of means in the Mission Board treasury, and because we can not conscientiously overwhelm the cause of God in debt, we have been compelled to place a check on aggressive missionary work, which is a heart-rending thing to do

when this work is the dearest of all things to us. A goodly number of devoted, active persons have offered themselves to the Mission Board to go to heathen countries, and to give their lives to the uplifting, under God, of the benighted heathen; but there being a depleted treasury, we were compelled to request them to tarry here, where the people have heard more or less of present truth for sixty years. And these people with whom these missionaries are by force of circumstances compelled to tarry, when compared in numbers to the population of one heathen nation, China, are equal only to three fourths of one fourth of its population. And we have only fifty-seven Sabbath-keepers in China.

Then consider the many other heathen countries. Can we not, under the Lord, bestir ourselves and all others with whom we come in contact, to replenish the treasury? Let a few thousand dollars come in from the churches and isolated Sabbath-keepers in this Atlantic Union Conference to supply the mission treasury by the time of the opening of the General Conference. Send all money to your conference treasurer, and state plainly whether it is for the One Hundred Thousand Dollar Fund, or for the foreign mission work.

In the ancient days, when the Lord called his people to worship him in the holy convocations, he commanded that those who came up before him should bring an offering with them. "Give unto the Lord the glory due unto his name: bring an offering, and come before him." 1 Chron. 16:29. When the tabernacle was being built in the wilderness, the following record is given: "And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering." Ex. 35:21. We believe that a large number, if not all, of those who come to the General Conference to be held in Washington, May 11-30, will bring with them an offering for the Washington building fund in one hand, and one for foreign mission work in the other. And will not the people see that their delegates are furnished with a representative offering in every State and conference? Remember that the population of the Atlantic Union Conference is more than one third that of the whole of the United States; therefore we should not come short in our gifts. We believe that the brethren and sisters of the Atlantic Union Conference will realize that, as the headquarters of our work (Washington, D. C.) is situated within the bounds of their territory, there comes to them a special duty and privilege to support this great work. Let them read the notice on the last page of this paper, and act upon it.

H. W. COTTRELL.

### Note and Comment

REAR-ADMIRAL MELVILLE in an address before the Geographical Society of Philadelphia, on the occasion of its annual dinner, April 27, expressed the opinion that the present navy of the United States is far too small, being sufficient to protect only its North American territory, and that to insure the protection of the Philippines and the Panama canal, a navy treble the present size is required. The existing navy cost something more than \$200,000,000. Every addition to the navy means a permanent increase in the cost of maintaining the government.

"MANY Christian believers will learn with a certain shock," observes the *Literary Digest*, "that German theologians are seriously debating, at this Easter time, whether Jesus ever rose from the dead. Professor Gunkel, of Berlin, a leader of one of the most radical schools of Higher Criticism and an advocate of the so-called 'historico-religious' method in dealing with the Scriptures, has written a book . . . in which he tries to show that the belief in the resurrection of Jesus was the natural outgrowth of the mythology of the times."

It is not at all strange that the "Higher Criticism" should have been carried by its champions of the German school of theology, to a point where it denies the resurrection of Christ, for this is only the natural development of that antagonism to Christianity which is concealed in the germ of this method of dealing with the Word of God. When this stage of development is reached, it can no longer pretend to be in harmony with Christianity, and must be recognized as having an antichristian origin. Christianity stands or falls with the doctrine of the resurrection of Christ. "If Christ be not risen, then is our preaching vain, and your faith is also vain . . . ye are yet in your sins." 1 Cor. 15:14-17.

The mouths of the human critics of God's Word are stopped on this subject by the testimony of the risen Christ, who lives to-day among men in the person of each of his followers. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Gal. 2:20. We are witnesses for Christ on this disputed, and vital point of Christian doctrine. God gives the world not merely historical evidence, but present, tangible evidence of which they can take personal cognizance; not hearsay evidence, but the testimony of Christ himself, in the words and lives of his believers now living, that the world may be without excuse. And let us beware that we are not found false witnesses.

## General Articles

"Whatsoever things are true whatsoever things are honest whatsoever things are just whatsoever things are pure whatsoever things are lovely whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." Phil. 4:8.

### Christian Courage

WORKMAN of God, O! lose not heart,  
But learn what God is like;  
And in the darkest battle-field  
Thou shalt know where to strike!

Thrice blest is he to whom is given  
The instinct that can tell  
That God is on the field when he  
Is most invisible.

Blest, too, is he who can divine  
Where real light does lie.  
And dares to take the side that seems  
Wrong to man's blindfold eye.

Then learn to scorn the praise of men,  
And learn to lose with God;  
For Jesus won the world through shame,  
And beckons thee his road.

—Frederick W. Faber.

### The Gift of Christ

MRS. E. G. WHITE

God manifested his love for the world by sending his only begotten Son to save sinners. Christ took our nature, that through his grace we might be partakers of the divine nature. His divinity was bound up with humanity that humanity might stand on vantage-ground with God.

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us."

"Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him."

"Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world."

"There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God loves his brother also."

We need to watch unto prayer, walking and working in constant dependence upon God. He in whose heart Christ is

formed, he to whom Christ is the hope of glory, enlightening, sanctifying, strengthening, will be preserved from the false representations that will be made of God.

The false sentiments that prevail today are of the world; they belong to the world; they are worldly in spirit and character. The apostle declared, "We are of God: he that knoweth God heareth us." The teaching of the apostles is not to be set aside. Men are not to feel at liberty to speak disrespectfully of these teachings because they do not agree with all that they set forth. Those who teach the truth for this time must understand the Scriptures, that they may give the right interpretation of the Scriptures, exalting the principles of the truth, and in life and character revealing the spirit of the truth. God works with such ones as speak of the life and miracles of his Son.

He whose heart is filled with the love that proceeds from God, does not allow self-exaltation or dishonesty to find place in his life. He who is "born again," of the Spirit, reveals Christ in the daily life. He is upright in all his dealings. He does no sly, cunning, underhand work. The good fruit that appears in his life testifies to the condition of his heart.

Christ's true followers are made complete in him, because he gives them of his Spirit. The blessed hope of seeing Christ as he is, and being like him, works in mind and heart like a quickening power, cleansing away impurity and depravity. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him"—the hope of seeing Christ as he is—"purifieth himself, even as he is pure."

How wide the contrast between the ones thus described and those who, though professing the faith, have not the love of God in their hearts. The latter class have not been made Christian gentlemen by the purifying influence of the truth. They are transgressors of the law of God, and their work is opposed to the work of Christ.

Those who walk humbly with God are approved by him. Let us build ourselves up, through Christ, in the most holy faith. The truth of God alone is invincible. Those who profess to believe the Scriptures need now to know where they are standing. Christ will receive all who come to him confessing and forsaking their sins, and will give to them transformation of character. He offers to all the eternal-life-insurance policy. The everlasting covenant is sealed with the blood of his crucifixion. Through his sacrifice on Calvary he makes peace for us. In him are hid the treasures of wisdom and knowledge. He is the divine storehouse of all light. He alone can prepare us to enter the gates of the holy city.

"THE Bible is not a riddle, but a revelation."

### Offerings for Missions

N. P. NELSON

WHAT is the greatest and most important theme to be brought before the world at the present time? Is it not the proclamation of the everlasting gospel in this generation? This indicates that we have no time to lose. But the question is, How shall I be able to help in the promulgation of this message? or will the Lord excuse me because I can not go in person to a foreign land?—No, by no means; the Lord says that he has given to every man a work. Facilities are within reach with which the weakest may have a part in this glorious work. It is a marvel what facilities the Lord has placed in the hands of his people with which to accomplish this work in a short time.

We are glad to know that the living preacher has now gone to nearly every civilized country in the world. Believers in the soon-coming Saviour are being raised up everywhere, but still we hear the "Macedonian cry" for more workers. Thanks be to God for our colleges and academies which are educating and preparing young men and women, who are willing to sacrifice home, to go out to proclaim this last message. So a way has been provided by which those who are so situated that they can not go in person may have a part. This way is by systematically giving ten cents each week to help defray the expenses of those who can go. Dear brethren and sisters, how do you look upon this most important work? Are you willing and ready to place your ten cents each week in the Lord's treasury? O brethren, let us awake out of this lethargy that has taken such a hold upon many of our people. We all want to hear the "Well done" said to us when the Lord comes to call his people. So shall we not all take hold of this plan to support laborers in foreign lands?

Keene, Tex.

### Work to Save Sinners

WM. COVERT

CHRIST came to our world to save sinners. Luke 19:10. This was the one consideration that brought him from heaven. His life-work related wholly to the salvation of sinners. He died and rose again for the accomplishment of this important work. The Christian worker is sent into the world that he may devote his time and energies to sinners' needs. The preaching of the gospel is done wholly for the benefit of sinners in our world. Churches are organized and conferences maintained to provide teachers, that sinners may be instructed.

Here is the only place in the universe where there is a chance to save sinners. Just now is the accepted time for bringing them from darkness into the light, that they may be saved. In a very little while it will be too late to do this. Jesus, who loves sinners, and who died to save them, is calling upon us from heaven,

and urging every soul who has accepted salvation, to consecrate all his energies to the purpose of saving sinners. The strenuous condition of things in our world to-day is traceable to the great controversy raging relative to sinners. The adversary is striving to destroy sinners, and Jesus is working to save them. The many thousand excellent facilities now being operated in our world are made to serve on both sides of the contest. Our business is to utilize them as rapid transit agencies in carrying the message of salvation quickly to sinners. By wisely doing this, the riches of the Gentiles are made to serve in the cause of righteousness. They bring the message of redemption to sinners. God gives his people riches that they may invest them in the business of saving sinners.

The Lord invests all the tithes and all the offerings that he receives from the service of man, in the enterprise of saving sinners. Should we not imitate the Lord in this? Laborers who are paid from these funds are expected to do faithful service in behalf of sinners. The effort that does not have this element in it is not acceptable to God. Only when we are filled with a burden for sinners can we hope for his approval.

Our preaching and our praying, our working and our planning, must all be done with reference to finishing the work which God has given us to do for sinners. Our field for work is the world, and we must hunt for every lost soul in the whole field. The pathetic cries of these lost sheep have reached the ears of the Great Shepherd, and all heaven is astir in their behalf. There is no time to lose on work and things which do not relate to this question. All we possess should go into this work, and our whole being should be wrapped up and absorbed in it. The great battle is now on, and the Lord calls for every loyal subject to do valiant service for the kingdom of heaven.

Bethel, Wis.

### Organization

GEO. O. STATES

In the early days of our work we had no organization. As a result there were some poor representatives of our work who attempted to preach the message.

As time passed on, some of our leading brethren saw that some kind of organization must be formed. Others thought that to organize would be to return to Babylon, and when Elders White and Loughborough and others advocated it, these strongly opposed it. As this question was being discussed, it became apparent that there was a lack of unity among our ministers on this great question. Not only this, but there were ministers who professed the truth, but whose teaching was not calculated to lead others into the truth.

In the matter of taking a name, some of our good brethren honestly felt that it was decidedly wrong, that it was copying after the world, and would bring disaster to our work.

In the midst of these perplexities the servant of the Lord was shown that "the name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind. Like an arrow from the Lord's quiver, it will wound the transgressors of God's law, and will lead to repentance toward God and faith in our Lord Jesus Christ." This counsel from the Lord settled the question with those who believed in this important gift in the church.

It seems to me that in the wonderful conversion of Saul the Lord teaches us the respect we should have for his organized church. When Saul asked the question, "Lord, what wilt thou have me to do?" he was at once directed to the church. In "Sketches from the Life of Paul," pages 28 and 31, we read as follows:—

"Jesus sends the inquiring Jew to his church, to obtain from them a knowledge of his duty. Christ performed the work of revelation and conviction; and now the penitent was in a condition to learn of those whom God had ordained to teach his truth. Thus Jesus gave sanction to the authority of his organized church, and placed Saul in connection with his representatives on earth. The light of heavenly illumination deprived Saul of sight; but Jesus, the great Healer, did not at once restore it. All blessings flow from Christ, but he had now established a church as his representative on earth, and to it belonged the work of directing the repentant sinner in the way of life. The very men whom Saul had purposed to destroy were to be his instructors in the religion he had despised and persecuted. . . .

"The Redeemer of the world does not sanction experience and exercise in religious matters independent of his organized and acknowledged church. Many have an idea that they are responsible to Christ alone for their light and experience, independently of his recognized followers on earth. But in the history of the conversion of Saul, important principles are given us, which we should ever bear in mind. He was brought directly into the presence of Christ. He was one whom Christ intended for a most important work, one who was 'a chosen vessel' unto him; yet he did not personally impart to him the lessons of truth. He arrested his course and convicted him; but when asked by him, 'What wilt thou have me to do?' the Saviour placed him in connection with his church, and let them direct him what to do." In all God's dealing with Saul he recognized his church, which had been established on the earth to carry forward his work.

It will be readily seen from God's dealing with Paul that he was not fitted for the full work of the gospel minister until his ordination. I am well aware that this ordinance has been greatly abused by some churches, and men have put more stress upon an outward ordination than on having the heart right in the Lord's sight. At the same time my observation has taught me that where

there is an independent course taken, and men insist on going ahead independently of the recognized church which God has established in the earth, it has always resulted in confusion. My heart has been made sad of late to see some advocating doctrines that are not in harmony with the spirit of prophecy, which God has placed in the church. I believe that from this time till the close of the work there will be more and more to draw us away from the message. No doubt there will be side issues and mystical interpretations of the plain message until the truth that is so dear to us will be eclipsed in many minds, and they will become more interested in fine-spun theories than in the important work God has given this people to perform, and thus some will draw away from the closing message, instead of building up the work.

Brethren, the Lord will not reveal new light, which is entirely foreign to the church and the Testimonies of his Spirit, to one individual. Our ministers make mistakes, but the Lord is leading in the message, and our safety is in keeping on board the old ship of the third angel's message, and in avoiding the fine-spun theories that draw away from the testing truths for our time. I know I have written very plainly, but I have watched these things for years, and my observation is that those who switch off on these various side issues, sooner or later give up the truth, or come back and take their stand in the message.

Cedaredge, Colo.

### A Suggestion

M. E. KERN

"I do not know that I have any suggestions of books for your daughter to read, if she has not read the seventeen volumes of messages the Lord has sent to his people," said an earnest worker among the young to an inquiring parent. The remnant church has the spirit of prophecy, but how little we prize it! How can our young people worse than waste their time on the driftwood of fiction when the precious messages the Lord has sent us to prepare us for our heavenly home, lie unread!

In speaking to a young lady recently about the latest volume of the Testimonies, she remarked that the volume had recently been added to their church library, and she would procure and read it. Here is a suggestion to church officers. Remember that you are overseers of the flock, and plan in a very definite way for the spiritual growth of old and young. See to it that the "good old REVIEW" is in the home of every member of the church. If every one can not own the volumes of the Testimonies, do as was done in the church referred to; establish a well-selected library from which books will be loaned. Some churches are doing this. Remember that "while we live, we grow," and let the leaders do all in their power to supply the conditions of growth.

College View, Neb.

# HOME AND HEALTH

***Spring-time to Me***

A HINT of softness in the air,  
The answering note of nature's prayer,  
Spring's wondrous miracle to be—  
Let it be spring-time, Lord, to me!

Long have I dwelt in winter's night,  
When moon and stars withheld their  
light,  
With raging winds and roaring sea—  
Let it be spring-time, Lord, to me!

I dream of lilies flecked with gold,  
Of jasper cups from nature's mold,  
Of shimmering lights on land and sea—  
Let it be spring-time, Lord, to me!

Across the chill of winter's night,  
There breaks a softness and a light.  
Bowed at thy feet, I cry to thee—  
Let it be spring-time, Lord, to me!

—Ruth Sterry, in the Criterion.

***Humane Education of the Young***

(Concluded)

IT is astonishing that a mother, a woman with any mother-love in her, should show such disregard of the comfort of the weak and helpless animals that are so much like children in their dependence on us, and often so much better than children in their faithfulness and obedience. A woman who will countenance impudent words and disobedience in her boy, excusing him on the ground that he is only a child and can not be expected to be perfect, will punish a dog or cat severely, or cast it out of her home, for a slight fault. A man expects his dog or his horse to be much more obedient and better tempered than his children are. Why? Are these lower animals more intelligent than children? If so, how greatly they must suffer from man's injustice to them.

A writer, whose name I do not remember, wrote the following good thing which shows how very thoughtless some men and women are of the comfort of the domestic animals that are at their mercy, and that do them such great service: "That a baby, once sound asleep, must on no account be awakened, is one of the cast-iron laws of physicians and nurses; but few people ever stop to consider that the same rule holds good with the young of every animal. Hardly any one, even the professed lover of domestic pets, feels the slightest compunction about snatching up a puppy settled for a comfortable nap, and a sleeping kitten is even more a butt for this species of rude imposition. Sleep is regarded as luxury for a little plaything of this kind, whose mission in life is to amuse and divert. So nobody makes any bones of waking it up either roughly or by a series

of furtive caresses, and the sleepy little mite often tries in vain for the rest that is so essential to its comfort and health.

"Particularly is this the case where there are small children in the family. It is all very well to want to have a puppy to bring up with the baby, but the puppy usually gets the worst of the bargain. Animals mature so much more rapidly than the young of the human race that by the time a baby is a lad of ten, the puppy that grew up with him is an elderly dog. A dog of twelve is venerable, while a boy of twelve is in the heyday of boisterous animal spirits and a love of teasing. Aged animals, like very young animals, should be allowed their little snoozes and forty winks without risk of interruption."

Children who are taught that their pets have much the same needs as themselves, and suffer if not provided with fresh water, regular meals, given oftener when the animal is quite young, a comfortable bed to sleep in, gentle handling, will learn to be more considerate, kind, and tender to their brothers and sisters and parents. It is quite natural that a child should not think about these things unless reminded; thus we see much thoughtless cruelty that a mother could easily prevent.

If the boy is not taught to think, he will not see any reason why, when he gets a chance to drive the market or the grocer wagon, he should not keep the old and tired horse on a constant run, using the whip freely. The boy thinks it smart to make the horse run, because he has never been taught to think that the old horse is getting stiff and lame and short winded, or the young horse is tired from hurrying on the road all day. It is the people with no imagination who can never see any suffering but their own.

The idea that sympathy and tender consideration for the speechless animals is "sentimental" is contrary to the highest education as well as to Christianity. It was the greatest educator the world ever knew who said, "Blessed are the merciful," and who told us that not even a little sparrow was forgotten by God. Education of the head without education of the heart is never going to make the world better.

Mothers and school-teachers can plant no better seed for the future happiness and prosperity of the children in their care than the seeds of kindness to every living creature, but to do this, mothers and teachers must themselves have learned the value of kindness as one, we might say the most important, factor in building up the character that will be

respected and loved.—Mrs. Anna Harris Smith, President Animal Rescue League, in *American Motherhood* for March.

***Why He Did Not Drink***

I READ the other day of four young men riding in a Pullman car, chatting merrily together. At last one of them said:

"Boys, I think it's time for drinks." Two of them consented; the other shook his head, and said: "No, I thank you."

"What!" exclaimed his companion, "have you become pious? Do you think you will become a missionary?"

"No, fellows," he replied, "I am not specially pious, and I may not become a missionary; but I have determined not to drink another drop, and I will tell you why; I had some business in Chicago with an old pawnbroker, and as I stood before his counter talking about it, there came in a young man about my age, and threw down upon the counter a little bundle. When the pawnbroker opened it, he found it was a pair of baby shoes, with the buttons a trifle worn. The old pawnbroker seemed to have some heart left in him, and he said:

"Look here, you ought not to sell your baby's shoes for drink."

"Never mind, Cohen; baby is at home dead, and does not need the shoes. Give me ten cents for a drink."

"Now, fellows, I have a wife and baby at home myself; and when I saw what liquor could do in degrading that husband and father, I made up my mind that, God helping me, not a drop of that stuff would ever pass my lips again." —Herald and Presbyter.

***The Food Value of the Tomato***

THE tomato is sometimes subject to controversy as to whether it is a fruit or a vegetable. The truth seems to be that the tomato is a fruit in the herbarium, and a vegetable in the market. Dietetically, it seems to occupy a sort of middle position. It is acid like a fruit, but at the same time is composed of so large an amount of woody structure, or cellulose, that it must often be excluded with the same class of cases in which coarse vegetables are proscribed.

The tomato unquestionably possesses a high dietetic value, and has been especially recommended for use in cases of blood impoverishment, a suggestion which perhaps rests upon the fact that it contains a considerable amount of iron. The presence of iron may easily be detected by applying to the cut surface of a tomato the ordinary tests for this reagent. As a food for supplying iron, the tomato is far superior to any of the combinations of iron so commonly used as a means of enriching the blood. It is unquestionably a fact that the tomato is a most valuable fruit, and that, when properly cooked, it is well received by all stomachs capable of receiving any food at all, except, perhaps, in cases of chronic gastritis, and its use may be advantageously encouraged.—Selected.

# THE WORLD-WIDE FIELD

## In Syria

S. JESPERSSON

AFTER spending a little over two years in Jerusalem, during which time our medical mission had been established on sound principles, and had gained the confidence of the public and the physicians, we started for Syria at the suggestion of the brethren. The object of the visit was to see what the prospects were for the establishment of a medical mission here.

We arrived in Beyrouth in March, 1904. Soon after our arrival we visited a Syrian lady, who is conducting a school for boys and girls in a village about an hour and a half's drive from Beyrouth. She has eighteen boarders and about forty day-scholars.

They all look bright and happy, and seem quite at home in the school. I have had the privilege of speaking to them several times, and also to some adults who are more or less interested in the school.

About five years ago the teacher, Miss Khourie, went to America, and there she became acquainted with the third angel's message. After spending several months in America, she returned, and during these four years she had not seen an Adventist until two of our brethren happened to come to her place some months ago. She has done her best to walk in the light she received in America. She is glad to have us visit her once in a while to encourage her and give her further instruction in the truth for this time, which we hope she will fully accept and carry out in her work.

We have also visited Braumanah, which is, perhaps, the best-known and most beautiful summer resort on the Lebanon. On arriving there we first went to the Hotel Lebanon, the proprietress of which spent several weeks with us in Jerusalem two years ago. She received us very kindly, and made us acquainted with her friends and relatives. Her son-in-law has built a fine three-story building, which he intended for a sanitarium, but finding it too difficult to secure the needed physician and nurses at reasonable salaries, he abandoned the idea of having a sanitarium, and is now using his house mostly as a place for convalescents and those who need recreation. Both this place and the Hotel Lebanon are beautifully located, and the

proprietors are very pleasant persons, trying not simply to get money, but also to do good. We also visited the Friends, or Quakers, who have been carrying on missionary work in this place for more than thirty years. They now have a boys' school with forty-two boarders and seventeen day-scholars, a girls' school with a still larger attendance, and a hospital with room for eighteen patients, especially for the natives, and a dispensary. The tuition for the boarders in the boys' school is about fifty dollars a year, and less for the girls. The price in the hospital is \$1.70 monthly for those who are able to pay. An English lady is trying to get money with which to build a sanitarium for consumptives. The Catholic convents in and

since coming here we have found that it is not so favorable for a center for our work. For instance: If a person wants to go from Jaffa to Beyrouth, he pays only one dollar for the ticket, but he has to pay \$1.40 for a passport that will enable him to land. In the summer all who can do so, go to other places, so our workers would have but few for whom they could labor.

Thus far we have been trying to learn all we could about conditions and circumstances here, and at the same time we have visited and distributed our literature in the houses and on the ships. Fourteen French men-of-war spent a few days here, and we seized the opportunity to distribute a large number of tracts among them. It might be their only opportunity to become acquainted with the blessed truth for this time.

Beyrouth, Syria.

## A Trip Through Sumatra

E. H. GATES

AFTER nearly a week's stay at Singapore, I started, January 6, for Padang, west Sumatra, to visit Brother Munson. As there is no railroad across Sumatra, I had to cross Batavia, Java, opposite the southeast point of Sumatra, and then sail along the southwest coast of Sumatra to Padang.

Java, where I spent two days, is one of the most densely populated parts of the earth. This island is six hundred miles long, and probably does not average much more than one hundred wide, but it has a population of more than twenty-five millions. The natives are of the Malay race, and are mostly Mohammedans. This island, like many of the East Indies, is under the government of Holland.

From Batavia to Padang the passage was made in a Dutch steamer. I have had great difficulty in different parts of the world to get proper hygienic food, but never before such trouble as I had in these Eastern islands. There being no lodging-houses, I was obliged, when on shore, to put up at hotels. While these were very fine, and the accommodations high-priced, there was scarcely a thing that a hygienist cared to eat. A meat eater could get a variety; but take away the flesh food, and there was little left. My first difficulty was to make myself understood. Not being able to speak the language of the country, I had to take what was on the table, or go hungry. My next trouble was the *time* of meals. The heavy meal of the day, and the one that furnished the best variety from which to select, was the dinner, which was served between eight and nine in the evening. Of course I could not think of eating at that unreasonable hour. In the morning I had a good appetite; but of course the people who had the night before partaken freely of half a dozen kinds of meat, rice, pickles, and curry (which was like liquid fire), and had drunk two or three bottles of beer, had little or no appetite. For this reason the breakfast was but a mockery, there



BEYROUTH: LEBANON IN THE DISTANCE

around this place are too numerous to be described, or even mentioned, in this article. The altitude is about 2,400 feet; it is not quite so warm as in Beyrouth, and the nights are cooler, yet the fever is not unknown. The view is splendid in every direction; the snow-covered mountain tops are seen clearly in the far distance, and the Mediterranean Sea seems very near.

Beyrouth is the most European city in Syria, but does not contain the largest number of Europeans; for out of the one hundred and twenty thousand inhabitants only one thousand are Europeans. The Syrians here, being rather proud and vain, call it the Paris of Syria. The suburbs are fine, with many splendid houses and large, beautiful gardens, but the town itself is far from what it ought to be in cleanliness and order. The French language is, next to the Arabic, the most common, and is spoken freely in all the better stores and offices; but if we attempt to speak to them about religion, they do not understand, neither can they express what they would like to say.

We thought that Beyrouth might be a good place for a medical mission, but

being generally nothing on the table but some exceedingly white bread, strong butter, some cold meat, a cup of tea, with perhaps occasionally some jam or jelly. And even this poor trash was not served generally till eight or nine o'clock. Occasionally, however, I was able to get some soft-boiled eggs to help out.

The second meal, or *tiffin*, as it was called, was served from twelve to one. Of course the poor stomach had not finished its work of digesting the breakfast; but this meal must be taken now, or a person must wait till the next morning. Outside of the hotels, nothing could be obtained except at Chinese shops, and that was not to be even thought of. Many times I made my second meal of bananas, there being often no other fruit to be purchased. In all these Eastern countries food is prepared and eaten with most fiery condiments, the very taste of which drew from my eyes floods of tears. When I saw the wretched trash eaten by the people, I ceased to wonder that their poor, ill-nourished bodies clamored for stimulants—tea, coffee, and alcoholic liquors. And when I saw all their health-destroying habits, I ceased to wonder that the people were morally bad. And never before did I see as now the value of the blessed health reform which God has given to us.

After leaving Batavia, we sailed along the southwest coast of Sumatra, stopping at different points to discharge cargo. The general appearance of Sumatra is not unlike that of tropical islands in other parts of the world. The island is one thousand miles long, its greatest width being two hundred and fifty miles. The population is three million. The inhabitants are principally Malays and Bataks. The latter are wild and fierce pagans, and reside in Batakland, toward the north part of the island, and in the small islands off the west coast. I am told that German missionaries are doing good work among them. As the missions were in the interior, I was not able to visit them without heavy expense and much loss of time.

The Malays, who make up the great bulk of the population, are Mohammedans. Their religion was first introduced here in the beginning of the thirteenth century, and has since spread over a large part of the East Indies. Wherever there is a collection of Malays, there is a prayer-house, or, as the larger ones are called, a *mosjid*, or mosque. The British and Foreign Bible Society is doing commendable work in placing the Holy Scriptures among them, but with little apparent result.

Very few Mohammedans ever accept Christianity. But after seeing the treatment they receive from professed Christians, I am not surprised at their slowness to receive it. In their estimation, Christianity is synonymous with idolatry, greed, cruelty, and bloodshed. But God's last message will find some adherents even from among this people. At one place I was told by an intelligent man that the Mohammedans have a tradition

that when the Turks leave Constantinople, then Christ will come to earth again.

The products of Sumatra are varied. Of minerals, there are gold, tin, lead, coal, marble, and slate. Vast forests of valuable timber, including teak, are found. Gutta-percha, rattan, and capoc are exported in considerable quantities. Among the articles of consumption are rice, coffee, sugar, copra, tobacco, quinin, vanilla, pepper, ginger, nutmeg, and cloves. There are several native fruits which are peculiar to the East Indies, as the durian, angosteen, rambutan, pumbaboo, rambeh, jamboo, etc.

In the jungles, a little back from the coast, are found lions, tigers, elephants, rhinoceroses, tapirs, bears, orang-outangs, monkeys, wild pigs, and the kerban, also called water-buffalo, which is tamed and used by the natives to haul their two-wheeled wagons.

On this trip I was able to place literature in the hands of different ones, both Dutch and English. At one stopping-place a man accepted literature, which he placed in a reading-room, of which he had charge.

*Cooranbong, N. S. W., Australia.*

### The Prussian Conference

L. R. CONRADT

THE last of our five German conferences was held in Tilsit, near the Russian border, January 25-29. Tilsit has about thirty-five thousand inhabitants.

The Prussian Conference has been organized only about fifteen months. It was formerly a part of the East German

our churches throughout the field. Most of these churches are in the country. Still, last year the church at Konigsburg, the leading city, with a population of about two hundred thousand, increased from thirty-five to seventy members. There is a church also in Dansic, a city of one hundred and sixty thousand, with a membership of thirty-five. Eight companies and churches were received into the conference at this meeting. Two of these, however, are made up of brethren who have moved from the Balkan States into some of the rural districts where the German government is settling immigrants. In order to counteract the Polish influence, the German government has bought a number of large estates of Polish noblemen, and is selling these estates to German settlers.

Our outside attendance here was the largest we have had in any of the winter meetings, as many as five hundred being present in the evening services. The halls were so crowded that many could not find room, and had to go home. Brethren Boettcher and Schuberth and I assisted in these services.

The delegates took a deep interest in the business of the conference. Everything moved forward in harmony. As this was a young conference, and the brethren were mostly farmers, and wages considerably lower than in other portions of Germany, some had feared that perhaps this conference would not be able to pay its two tithes to the German Union Conference as it had promised to do, but the Lord has so blessed the efforts put forth that they were able to pay the second tithe and settle with their workers, and have about seventy dollars surplus in addition to the amount they had when they were separated from the East German Conference, and they are now increasing their corps of workers. When we called the attention of the brethren to the amount of money that would be needed to carry on the work the coming year, some offered a thousand dollars

tithe on their property, in order that the sum needed might be provided. The tithe for 1904 was \$2,629; the offerings were \$539.

Elder Oblander was unanimously chosen president of the conference again, and besides him there are one Polish and one German licentiate, and also five Bible workers. Fourteen persons were baptized at this meeting, and three were received by vote. These, with some others who had been accepted as members earlier in the month, make thirty additions since January 1.

Considerable time was devoted to instructing our people, and dealing with the outside interest, for the business of the conference was speedily finished.



HIGH STREET, TILSIT

Conference. It comprises the two provinces, East and West Prussia: hence its name.

The first year of the Prussian Conference has indeed been a very promising one. With only seven workers, one of whom was an ordained minister, ninety-three were baptized, and twenty-two were taken in by vote, so that their present membership is four hundred and ninety-five. When we consider that these two provinces have a population of only three and one-half millions, we can easily see that they have proportionately the largest number of Sabbath-keepers to be found in any of the German Conferences.

Our meetings were held in public halls. We had a very fair representation from

Several workers remained to carry on the interest that had been awakened in Tilsit.

We feel grateful indeed that the Lord has so abundantly blessed our meetings in Holland and the five German Conferences, and it is our determination more earnestly to press forward with courage in his cause.

At present the German Union Committee is assembling at Friedensau, to audit the accounts of the mission field and the German Union workers, and to hold a general council.

*Friedensau, Germany.*

### Mission Notes

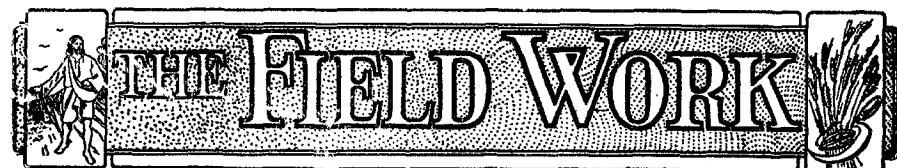
WHILE the Russian war-ships were passing through the Suez Canal, B. F. B. S. colporteurs were allowed on board, and during one day and one night sold to the sailors seven hundred copies of the Scriptures.

A MISSION worker in India used a strong illustration when he said to some Hindus, "Suppose a woman should dress a god in men's clothes, and tell people it is her husband, how would the husband like it? But you do worse; you dress up a stick or a stone, and tell people that it is God!" Such an appeal, right from the mission field, helps one to make the work real to the mind.

"THE Paris Missionary Society faces a time of great stringency. In this year the churches of France must begin to provide the salaries of their own pastors, hitherto paid by the government, but no longer to be paid after the separation of church and state is voted. The problem of supplying the foreign missions when the churches are struggling to meet home expenses looms great on the horizon."

IN Hinduism morality consists in outward observances and rules of eating and drinking. "A Brahman may be known to be a monster of wickedness,—a liar, thief, or adulterer,—but his sanctity as a Brahman remains unaffected by these crimes; but let that Brahman, even by accident, eat forbidden food or touch an unlawful object, and the curse of uncleanness at once falls upon him."

CURIOS are the happenings in missionary work in Japan. A missionary of the Church Missionary Society had gained permission to give a lantern lecture to wounded soldiers. When he reached the place provided by the officers for the meeting, he found it was a Buddhist temple. There, at one side of the high altar, and under the shadow of Buddha, he stood and preached Christ to a most attentive audience. The missionary had to tramp that night seven miles in the rain to reach his home, but his heart was light, for joy of having had the privilege of that talk to the friendly soldiers.



### Ohio

SPRINGFIELD.—A very successful series of meetings was recently conducted at this place by Elder E. J. Van Horn, continuing four weeks. The enemy came in like a flood, and would have crippled the work by bringing bodily infirmity upon Brother Van Horn, but, sustained by his own faith and the prayers of the church, he went boldly forward, and was able to continue constantly in the work.

Notwithstanding the fact, that much of the time the weather was very cold and wet, and the nights were dark, there was a good attendance of interested listeners. The method of making everything plain on tables "that those may run who read," was followed in the preaching, and proved an excellent means of holding the attention of the people; and almost before we were aware of it, the message as found in Rev. 14:9-12 was preached, and some began to make decisions on the side of the truth. Many souls have been deeply stirred with the truth so clearly presented, and when such texts as Prov. 28:9 were read, they began asking themselves, "What shall I do to be saved?" and at the close of the sermon on "Obedience," Sunday morning, April 7, there were buried with their Lord by baptism seven dear souls who had taken their stand to keep the commandments of God and the faith of Jesus. When the last meeting of the series came, the interest was not abated, and we feel that there is yet a large field for labor in this city.

FLORENCE SCHUSTER.

### Honan, China

HSIANG CHENG HSIEN.—Yesterday we had a good illustration, taken from Chinese customs, to use as a text for our Sabbath meeting with the people. Day before yesterday was the fifteenth day of the twelfth Chinese month. On this day the people worship the old heavenly father. The one thus named corresponds to the true God, but they have a vague and distorted idea of him, as is shown by their mode of worship. When any disaster befalls the family, as sickness or business difficulties, then some member of the family must go to the idol temple and burn yellow paper and incense and imitation money made of paper. The idol is requested to protect the family. If disaster still continues to come, they beseech the old heavenly father for protection, and promise that if he protects them, they will give him a pig or a goat. These are the two animals that are most used.

On the morning of the fifteenth of the twelfth month, they fulfil their pledge by securing the animal and pouring wine into its ear. It cries out with pain, and when this happens, its soul is thought to leave the body and ascend to heaven.

In case disaster has befallen a poor man's family, and he has pledged a pig

or goat, but when the appointed day comes, there is none to be used, there is a fear that the man may lose favor with the old heavenly father. So in order that heaven may know that the pledge has not been forgotten, the poor man secures a paper pig or goat, and this is burned, as a substitute for the real animal.

After the living animal has been offered in the way mentioned above, it is butchered, and the meat is eaten. The pig's head is put into a large bowl, and this is placed on the mantel, which stands in front of the ancestral tablets, in the main room of the house. Above the pig's head is placed an inscription, stating that this is an offering to the lord of heaven and earth.

The bowl is left on the mantel for a few days, during which time the essence of the offering is supposed to be taken by the spirit worshiped. After this the head is eaten, but the people state that it does not have a good relish, because the essence has been taken out.

This plan of worshiping God is of Satan's own devising, and has been followed from generation to generation, and serves to effectually shut out the true light and deceive the people as to the nature of the true God.

A. C. SELMON.

### India

SIMLA.—Mrs. James is now seeking to finish that work which was so well begun here by Sister Knight. Since we came, two have stepped out upon the promises, and desire to obey the commandments. These souls knew the truth, but needed just a little help to step over the line. One is a young lady who clerks in an English shop. It means something to her to obey; but she wrote a note telling her employer of her decision to keep the Sabbath, and stating that she would continue with him on other days, if he so desired. She is already contemplating entering some department of the Master's work.

To-morrow Mrs. James will present the Sabbath question to another young lady, a school-teacher, who has been studying with Sister Knight for some time. This is the testing point, and we are praying that she may, with joy, receive the sealing message.

We are staying with Sister Wilcox, who is seeking to place the truth before the highest class in Simla. We know that this is a great work to undertake, and that it requires the greatest caution and wisdom to do it aright. Pray for her and for the work in this place.

The *Oriental Watchman* has many friends, and I have many interesting experiences while presenting the paper. I succeeded in taking one hundred paid subscriptions during the last three weeks. Sometimes we must find out our weakness by going some time without success. But this is victory, if we learn the lesson.

Bombay is still waiting for workers.

The lady who began keeping the Sabbath while we were there has since died of plague. We had not heard from her for some time, but are thankful she understood the message before being taken ill.

Since writing the above, Mrs. James held the study on the Sabbath question with the young lady already mentioned, and when she went back to see her the following Monday, was surprised to learn that the lady had kept the last Sabbath. The same day another reader wanted to know how the Sabbath should be kept; "for," she said, "I believe that the seventh day is the Sabbath, and so does my husband." This woman resisted the Sabbath for some time, and it was difficult to begin readings with her. But now she has a great desire to study the prophecies.

Two weeks ago I met a woman whose husband is now in the hospital as the result of a fall. She was selling her furniture to pay the doctor bills, but decided to take the *Oriental Watchman* for six months. I felt a burden for her, and last week we called upon her again, and my wife promised to study the Bible with her. She is an earnest Christian, and came to India as a missionary.

This morning I called to ask about her husband. I told her that Mrs. James expected to call the next day. She said, "Why can't I stop to see her on my way home from the hospital?" I told her that she would be glad to have her call and have studies on her way home from the hospital. This saves time, when there are so many to be visited.

The woman came; she was much distressed, for her husband, although sent here as an ordained minister several years ago, seems to have lost his Christian experience. She said she could not study, but asked my wife to read her some promises. This was done. Mrs. James wished to present some study in a way that would be helpful; but nothing seemed to hold her attention, and they went from one thing to another until the Sabbath question came up. The woman had never thought of it before, but the Lord revealed it to her in a way that brought tears of joy to her eyes at seeing the truth.

She said, "Last Sunday I felt a deep conviction that I must give myself unreservedly into the Lord's hands to do his will. He has sent me here for light. You have not persuaded me to take this stand." She saw the Word in its true light, and rejoices in it. We have been praying for her especially, and it does not take the Lord long to convict honest hearts. May the Lord bless in the advancement of his truth, is our prayer.

W. O. JAMES.

### West Indies

ROSEAU, DOMINICA.—We left British Guiana Dec. 21, 1904, and arrived at this place the twenty-ninth.

Sister Roskruge, one of two lone sisters, gave us a kind welcome, and we remained with her for six weeks, as we found some difficulty in procuring a place on account of Catholic prejudice. In the meantime we held meetings in her spacious hall (the upper part of her brother's store), and, better than our expectation, the people thronged the hall from night to night. Our Catholic neighbors who did not approve of us,

attempted to break up our meetings by playing the piano, singing aloud, and calling out at us when praying, but finding us unmoved, they became quiet, and now we smile and exchange compliments.

Our program was as follows: Sunday afternoon, open-air preaching; Sunday night, preaching; Monday night, preaching; Tuesday night, women's Bible class by Mrs. Giddings; Wednesday night, men's Bible class; Thursday night, general Bible reading; Friday, short exhortation, prayer, praise, and an opportunity for any desiring to seek the Lord; Sabbath, the usual meetings of Sabbath-school, etc.

Our first open-air meetings were not without disturbance, but we prayed and preached. The behavior of those in attendance now is good. Intelligent natives say they are surprised at the good order maintained at the meetings.

Roseau contains between nine and ten thousand souls, mostly Catholics. The rest are Anglicans, Wesleyans, and Christian Mission.

Mrs. Giddings has opened a school in physiology, hygiene, and calisthenics. The Catholic editor who advertised it put in also favorable paragraphs of his own, and asked me to send him an article for publication. He said he gave us a hearty welcome to his country for the help they need. Now and then we meet Catholics who are broader than their teaching.

I called on a rich Catholic lady a few days ago to show a book. I saw in her home a copy of "Thoughts on Daniel and the Revelation;" and although she did not take my book, when she said, "God bless you in your work," I was comforted.

This island at one time belonged to France. The French impress is still discernible. Although the people speak English, they have a dialect of broken French, called the patois, with which they are more familiar. Indeed, that is their native tongue. In some country places there are those who understand nothing else. Many of those who speak English, however, speak book English, and hence are more precise than the same class of people in English-speaking islands.

We are scattering our papers and books. Five have begun to obey. Remember us before the throne of grace.

PHILIP AND LOUISE P. GIDDINGS.

### College View

THE revival and reformation begun here recently is still going forward in power. The last two evenings many have remained during the after meeting, to seek God for a new and living experience. Of this number nearly every one has surrendered all to God, many for the first time. Confession and restitution was made. One brother paid five hundred dollars tithe which he had been withholding, and others confessed that they had robbed God. The last two chapters of Malachi are meeting their fulfilment in our experience here.

For the last few days meetings have been held in the afternoon with the children attending the church-school. Yesterday afternoon nineteen in one room, between the ages of ten and sixteen, gave their hearts to God. Parents are meeting together in earnest prayer, and the hearts of the fathers are being turned

toward the children, and the hearts of the children to their fathers.

That God has begun a definite work of deliverance for us is no longer a question in the minds of the churches that are passing through the experience. The news is spreading, and hope is reviving. Urgent calls are coming from many places for a similar work.

"And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

R. D. QUINN.

### Virginia

HEBRON.—It was recently my privilege to hold meetings for several days with the brethren and sisters of the Hebron church. It was an occasion long to be remembered. Sins were confessed, and all promised to be faithful in the payment of tithe. Five willing souls were baptized; the Lord's supper was celebrated, and all were strengthened in the faith.

C. B. RULE.

### Newfoundland

IN sending in \$3.40 for missions, gathered in by one of the holiday collecting cards sent out during the week of prayer, R. S. Roberts reports from the Long Point Lighthouse station:

"The work in this cold corner of the earth is just beginning to mature, but we are expecting great things soon. Elder F. A. Tracy, of St. Johns, intends giving us a call early in the summer. There are quite a few people here who can see great truths in the advent doctrines, and it requires only an effort on the part of the mission to establish a good work here."

### Japan

TOKYO.—Brother Kuniya has recently heard from Brother Lim Ki Pan. He is very anxious for Brother Kuniya to visit them soon. He reports receipts from the little churches to the amount of yen 12.30. Sondol has been erecting a church building and schoolroom, so had nothing to offer. One family in Sondol has recently accepted the truth. Brother Song Fun Cho, from whom Brother Lim Ki Pan first learned the truth, has come to Chinnampo, and is now staying there. He brought a friend, who is studying the truth, and seems in a fair way to accept it. Still other young Koreans in San Francisco have accepted the truth, and they are working for their countrymen. The number of converts is not given.

F. W. FIELD.

### Minnesota

SENJEN.—Since my report, Brother E. M. Chapman has joined me in the work here. I am glad to say that the work is onward, and several more have taken their stand on the side of truth. I have never labored in a place where the people seem more willing to take hold of all phases of the message. There are now seventeen keeping the Sabbath, besides a number of young people and children. Three or four others are keeping

the Sabbath secretly. We hope and pray that the Lord will give them courage to take their stand openly. We have now organized two Sabbath-schools, with a membership of forty-nine in all. We have found our meeting-place altogether too small, and so have decided to build a church. We already have part of the foundation laid, and hope to have it all finished soon. Considering all things, we have reason to praise the Lord, and take courage.

Geo. L. BUDD.

### East Pennsylvania

LANCASTER.—A series of special services was held with the newly organized church of Sabbath-keepers at Lancaster, Pa., April 19-23, during which their commodious church was dedicated to the Lord.

The services were conducted by Elders W. J. Fitzgerald and J. H. Schilling, and the writer. The attendance consisted of the local membership and citizens of Lancaster and Ephrata. While the attendance was not large, yet there was a deep interest manifested in the meeting throughout.

Those who are familiar with the circumstances which have attended the efforts put forth by the members of this company in securing their church building can not but believe that it has been a most signal manifestation of God's providence which has enabled them to obtain such a desirable building, located in a thriving city of over forty thousand inhabitants, and in the midst of one of the richest farming sections in the State.

It is less than a year since Elder Schilling opened a series of tent-meetings here, which resulted in bringing out a company of believers who now constitute a portion of the charter membership of this new church organization. Scarcely had this company become established in the truth before it was learned that a neat brick church, with a seating capacity of three hundred persons, could be obtained for the moderate sum of two thousand dollars; six hundred dollars has already been paid on this property, and arrangements have been made whereby the remainder can be met on easy terms.

We rejoice with the Eastern Pennsylvania Conference, and especially with the members of the Lancaster church, that they have been so successful in securing this church, which will be another standard for the third angel's message in the old Keystone State.

In addition to the effort in Lancaster, Elder Schilling has charge of the work in Reading, Allentown, and Lebanon, where members are being added to the church.

K. C. RUSSELL.

### Religious Liberty Meeting in Wisconsin

We held a very profitable meeting in the interest of religious liberty in Milwaukee, the evening of April 18. We rented a hall, and advertised quite freely, and succeeded in getting about one hundred and fifty persons to attend. The speakers were Elders H. W. Reed, J. B. Scott, N. P. Nielsen, H. R. Johnson, and the writer.

Good music was provided; the song "America" and other appropriate pieces

were rendered, and were much appreciated by the audience.

Elder Reed gave a twenty-minute address on the natural rights of man, and concluded by showing that the United States is repeating the history of Rome; Elder Scott presented excellent thoughts in regard to the proper course to take in evangelizing the world; Elder Nielsen spoke of Christ and the Sabbath; Elder Johnson presented thoughts regarding the true source of power, and how Christians should be related to it; and the writer spoke on the logic of Sunday legislation, giving some positive statements in regard to what Christians should do to meet the great issue that is now confronting the church of Christ upon earth.

The people present seemed very glad of the privilege they enjoyed, and the information they received. We expect to hold many other meetings of like character in this State.

WM. COVERT.

### Among the Churches

AFTER putting our new home in Castro in order, Brother Emil Holzle and the writer went to Curityba, to render the church there the assistance for which they had long been calling.

Leaving Castro on Monday, December 5, the next evening we arrived at Curityba. Aside from assisting the church in various ways, there was also an election of officers, at which the former officers were re-elected. The following evening we enjoyed a blessed season during the Lord's supper. The preaching during our stay at Curityba was almost all in the Portuguese tongue. The German brethren brought a sacrifice, to some extent, as some of them understood but little of what was said; yet they were glad to hear that the message of life was preached to their Brazilian neighbors.

In this respect there is an encouraging change coming over Curityba. During our brief stay we had the privilege of baptizing a Brazilian, and also an Italian sister; while several other Brazilians have recently begun the observance of the Sabbath, and still other interested ones were attending the meetings.

We arranged it so as to have two services, aside from the Sabbath-school, each Sabbath—one in German immediately following the Sabbath-school in the morning, and a Portuguese service in the afternoon.

After finishing our work at Curityba, we went to Itaqui, which is about twenty-five miles from the former place. Here there had been some keeping the Sabbath. Although the Presbyterian church in Brazil is divided over the question of Freemasonry, when it comes to opposing the commandments of God and those who teach them, they are a unit. So we have to see here again what base and low methods some employ, even of misrepresenting our teachings and principles. But, thanks to the Lord, who always causes the upright to see light, we could explain to those who had begun to waver, but who were still keeping the Sabbath, the questions misrepresented, among which were the spirit of prophecy and healthful living; and the very effort of the enemy to overthrow the faith of these souls resulted in making the truth clearer to them, and establishing them more firmly in it.

We returned to Curityba, and held two more meetings. Then, leaving the brethren much encouraged, we returned to Castro. We expect in a few days to start out again, to respond to some of the many calls for help. Surely the Lord is working here. May we ever be in a position where he can direct us. Pray for us and the work here.

F. W. SPIES.

### The British Field

WE are much cheered by the good reports that come to us from week to week through our good REVIEW. It is a source of joy to note the rapid progress of the work in the various countries of the world. Truly the message is rising, and everything goes to show that it will soon assume the proportion and power that will characterize the loud cry.

We who are at a distance are following the movements at Washington with intense interest. All the developments there go to demonstrate the timeliness of the removal of our denominational headquarters. Truly the Lord is leading, and his blessing is over the work in a marked manner.

The British field can join the chorus in praise and gratitude to God for blessings and progress in all branches of the work. The year 1904 saw most encouraging advancement. We have our difficulties and perplexities to meet, but, notwithstanding this, the Lord has greatly blessed and prospered the work in every department. During 1903, 147 souls were baptized; during 1904, 269, an increase of 122. Twelve churches were organized, the net increase in members being 184. The increase in tithe was £195 15s 7½d, and offerings to missions £125 17s 10¾d.

Yet these figures can not convey the full truth of the situation. Already during the first quarter of the present year there has been a rapidly increasing interest and growth in the work far above that of last year for the corresponding period.

The Lord is greatly blessing our training college. The enrolment for the present year has passed the ninety mark. But it is not the numbers that we appreciate so much as the spirit of earnestness among the students, and the quality of work being done.

The blessing of the Lord is also very manifest in our publishing and book work. The circulation of *Present Truth* and *Good Health* is steadily increasing, while our churches are active in the circulation of tracts and small publications. Many are beginning to keep the Sabbath as the result of reading our literature.

Our sanitarium and health work is also being much blessed, not only in the matter of patronage in our institutions, but also in bringing people into the truth.

As at Washington, so here in England the Sabbath question is coming to the front. A number of articles have appeared in the dailies under the significant heading, "The Godless Sunday." Preparations are in progress for a general campaign to be opened in the near future for the purpose of securing a better observance of Sunday, to be headed by the archbishops of Canterbury and York.

We hail this movement with joy, as it will open the way for the Sabbath truth to be brought more prominently before the people of this kingdom. We are laying plans to take advantage of the coming agitation, and, with the assistance of all our brethren and sisters throughout the field, we hope to give our Sabbath literature a wide circulation. Thus we shall do much to hasten the coming and kingdom of our Lord and Saviour Jesus Christ.

O. A. OLSEN.

### The Power of the Truth

A GENTLEMAN who had heard of our health work, and had visited one of our cafes a few times in Australia, was Elder E. H. Gates's cabin-mate on his journey last summer to Fiji. Before reaching Fiji, this gentleman gave his order for *Good Health*. An Englishman accepted the Sabbath, as well as other points of truth, recently in Samoa. He rejoiced greatly in the new revelations that came to him as the truth was opened up by the workers. And at one time this man lived in sight of the Echo Publishing Company in Melbourne, Australia; but he did not find the truth until he had taken up his residence in that little dot in the Pacific, where only a few are holding up the light of present truth.

### Work Planned for Wisconsin

THE Wisconsin Conference Committee met in Milwaukee, April 19, and planned for work as follows:

A tent-meeting is to be held at Rice Lake, under the supervision of Elder J. B. Locken, to begin as early as the season will allow.

A tent-meeting is to be held at Oshkosh, under the supervision of Elder J. S. Shrock and some German Bible workers. This meeting is to begin as soon as the weather is warm enough for services of this character. Elder N. P. Neilsen will assist in the services that are to be held in the English language in connection with this series of meetings.

It is further planned that a tent-meeting be held in Ashland. Brother C. D. AcMoody is to labor in this series of meetings, and probably Elder W. S. Shreve will be there at least a part of the time.

Plans are laid for a tent-meeting to be held at Ladysmith, after the course of lectures has been completed in Rice Lake.

Arrangements were made for a tent-meeting to be conducted in the south part of the city of LaCrosse, to begin after the close of the Wausau camp-meeting. Elders F. F. Petersen and H. R. Johnson will probably have charge of the LaCrosse meeting. The population of this city and vicinity is composed of several nationalities, but the speaking will be in the English and Scandinavian languages.

Elder C. W. Olds has just moved to the city of Waukesha, and arrangements are made for him to devote most of his time this season to the circulation of literature, and house-to-house work with the people of that city. The conference is to furnish such reading-matter as he wishes to use in his work

there. Arrangements were made to send him as many as two thousand copies of the "Open Letter," and as many copies of the *Family Bible Teacher* as he can handle. It was also recommended that he secure a club of *The Signs of the Times* and the *Watchman*.

We will report other features of our work in this conference as the season advances.

W.M. COVERT.

### France

I AM certain that the brethren in the United States who are anxious for the extension of the message in France will be interested in the little map that accompanies this report. Here is marked every place in France where there are Sabbath-keepers. In all there are one hundred and twenty believers in the third angel's message in this country of thirty-seven million people, making one member for every 308,116.

Though born in California, of English parents, in the Lord's providence I was taken when a child to Tahiti, where for nine years I attended the French schools.



For the past twenty years, however, I have been in the United States, where I have had no association with the French, and hence have not used the language, and so much of it has gone from me. It has been over three months since we settled in southern France to engage in evangelistic work. It is with much pleasure and satisfaction that I resume the study of French; for my sole object is to help give to this nation, for whom Jesus died, the last message of mercy. We praise the Lord for the privilege of working in France. There are many honest souls here who are waiting to accept the truth, and my earnest prayer is that the Spirit of God may quickly fit me for earnest and acceptable service.

Through the labors of Brother Paul Badant, several dear souls have accepted the message here at Mazamet, five of whom I had the privilege of baptizing a few weeks ago. A family of five adults have lately accepted the truth at Pierre-Segade through the earnest labors of the

little church at that place. Several are ready for baptism at Lasalle, where Brother Jean Badant is laboring. I hope soon to visit these places for the purpose of administering to these precious souls the solemn ordinance of baptism.

The Lord is blessing me in again learning the language. I am giving four or five Bible studies each week to small assemblies of French people. By summer I hope to begin regular public work. But France has no tent for me and my fellow laborer, Brother Arthur Jaques.

Will not my friends in California, in Maine, and in Louisiana help us make up a fund for a tent, which will cost about two hundred dollars? France has one tent, and laborers to man three. Send any gifts to Treasurer General Conference, Takoma Park, Washington, D. C., stating object.

H. H. DEXTER.

Rue du Pin 3 Mazamet, Tarn, France.

### Portugal

LISBON.—I have often thought, when reading reports from other places how God is working, that I wished I could report such for Portugal. But I have nothing of especial interest to report, except that the Protestants here are fighting the truth, both speaking and writing against the Sabbath, and advocating first-day worship.

The Sunday after Christmas I went to the Scotch Presbyterian church, and found that, on account of the Christmas dinners at 7 p. m., no one came to meeting. The minister came out, and invited me into his study, where I was questioned by him and his wife. This enabled me to give him the evidence on the near coming of Christ. However, two men came in, cutting off the conversation, but we had prayer together before separating.

Of course we have not been away from this city, so can not tell of anything outside. There are about one thousand English people here, scattered pretty well over the city. These make up the Episcopalian and Scotch Presbyterian churches. There

are not twelve Americans. French is spoken by a great number of the people, and I have been advised to make that language part of my accomplishments. We have our three Portuguese lessons a week, and apply ourselves closely to its study. We attend Portuguese services in the Methodist Episcopal mission, as well as in the Episcopalian and Plymouth Brethren mission, in order to become acquainted with the sound of the language, as well as with the people.

We have no tracts in our language on the near coming of Christ, so of necessity must distribute the Sabbath tracts and the Brazilian paper, which gives prominent attention to the Sabbath question—more than to the coming of Christ. These have aroused the Protestants, and they have presented the Sunday side, and have asked me to kindly find other territory in which to work.

I was told by the Presbyterian preacher that the main mission established by them and assisted in by the

Methodist Episcopal people, was begun in 1866, and still the missionary is supported by money raised in England by the English people. The Portuguese people surely need the third angel's message.

C. E. RENTFRO.

### West Pennsylvania Conference

THE second annual session of the West Pennsylvania Conference was held at Wilkinsburg, a suburb of Pittsburgh, April 19-23, 1905. Delegates were present, representing a number of the churches in the conference. All the laborers were also in attendance, including Elder P. M. Howe, who has recently come to the conference to labor, and is located in the city of Pittsburgh. Elder H. W. Cottrell, president of the Atlantic Union Conference, and the writer were present from outside the conference. Also Brother F. E. Painter, the field agent for the union conference. All were hospitably entertained by the members of the local churches.

The guiding hand of the Lord was seen in the meeting from the very beginning. Some differences had been permitted to come into the work, which threatened to mar the harmony of the meeting; but all came together with the desire to attain unto the unity of the Holy Spirit, and the Lord did not disappoint his people; he never does. The practical truths of the word were impressed upon the heart, and I have never seen a greater work done for the people in a meeting than was done at this gathering. Sabbath was a good day. The Holy Spirit was present in no ordinary manner. Alienations were put away, backsliders renewed their covenant with God, while others started for the first time in the service of the Master. Such meetings give us some indication of the willingness of the Lord to bless his people. He is only waiting for them to come into right relation to him in order to bestow that special outpouring of the Holy Spirit which will fit up his people to speedily finish the work. Many expressed the conviction that this meeting marked a new era in the work of the conference. This will indeed be so if we, with them, carry into the churches the same spirit which was present at the meeting. The utmost harmony prevailed in all the deliberations. Elder E. J. Dryer was re-elected president.

It is expected that two or more local camp-meetings will be held in the conference during the summer. Two new churches were admitted into the conference at this meeting.

Careful consideration was given to the different departments of the work. All are deeply interested in the work being carried forward in Washington, and expressed a determination to continue financial aid until the funds necessary to properly establish the headquarters here are raised. Besides the pledges made, over eight hundred of the one thousand copies of the *Bible Training School*, donated by Elder Haskell and his wife for the One Hundred Thousand Dollar Fund, were taken at this meeting.

It is expected that four tents will be run in the conference this summer, while other laborers will be left free to develop local interests. All departed for their homes, encouraged to believe that the Lord would be with them in a special manner.

G. B. THOMPSON.

### Religion in the Public Schools

#### Further Agitation of the Question in Washington

THE attention of the public has again been called in a special manner, the past week, to the question of teaching religion in the public schools of the District of Columbia. In the Washington *Times* of Sunday, April 23, there appeared interviews with "Four Representative Washington Women," who expressed their views upon this much-discussed subject. The following headings will indicate in a general way the positions taken: "Mrs. J. F. Linscott: Prominent Christian Scientist points out the necessity for moral and spiritual education;" "Mrs. A. L. Barber: Well-known philanthropist thinks something more than Bible instruction is needed;" "Mrs. John A. Logan: Widow of the famous American general, supports attitude taken by Rev. Dr. McKim;" "Mrs. Fred T. DuBois: Wife of the Idaho Senator recommends a plan similar to the Froebel system."

These interviews, with a large illustrated heading, occupied about three-fourths of a page. That so much space was given to this subject plainly showed that in the opinion of the editor there was much public interest in this matter.

At a meeting of the Secular League of this city, held on Sunday afternoon, April 23, the question of religious instruction in the public schools was considered, and resolutions were adopted opposing the plan. These resolutions applauded the efforts of the Jews and those Christian denominations who have taken a stand against the movement for religious teaching in the schools, but in the nature of the case the League based its action upon reasons to which Christian believers could not consent. The members of this organization seek to defeat the effort to teach religion in the public schools, not simply because they regard it as a union of church and state, but also because they are opposed to the Christian religion. This, of course, makes it impossible for believers in Christianity to unite closely with them, even though all do aim at a common result.

In addition to the report of the meeting of the Secular League, the *Washington Post* in its issue of Monday, April 24, contained a long letter concerning religious teaching in the public schools, signed by Herman E. Kittredge, M. D., the associate editor of the *Arena*. Dr. Kittredge argued against teaching religion in the public schools, but he treated the subject from the standpoint of a secularist, who believes that "this is a natural universe, and man is a part of it," and the universe being under natural law, it is useless to attempt to teach moral precepts. This letter was not convincing, and we are far from consenting to the line of argument as being a satisfactory basis for his conclusion.

On Tuesday evening, April 25, the Board of Education listened to remonstrances and arguments upon the subject presented by four different parties. From the report as printed in the *Post* of the next day, we quote the following paragraphs:

"Nearly three hours were devoted by the Board of Education last night to hearing objections to the proposed plan for improved moral training in the local

public schools. Six separate declarations against the scheme were presented to the Board, Hon. Simon Wolf, as chairman of the committee on civil and religious rights of the Union of American Hebrew Congregations, being the principal protestant. Others who appeared to register their sentiments against the innovations of the committee of fifteen were President David Eccles and Dr. J. J. Shirley, of the Secular League; representatives of the Methodist Episcopal Church South, and Rev. Alexander Kent, pastor of the People's Church. Petitions opposing religious instruction in the schools were received from Mrs. M. M. Turner and from the Knights of Labor.

"At the conclusion of the hearing the Board took the matter under advisement, as it has done on previous occasions. Nothing will be done in the way of final action until a full attendance of the Board can be had, and on account of the indisposition of Gen. H. V. Boynton, president of the Board, this will probably be, it is understood, about two weeks hence.

"Mr. Wolf's protest against the teaching of religion in the schools was a voluminous typewritten document. It was read to the Board, at his request, by Rev. Dr. Kent, who afterward read his own statement on the subject. Mr. Wolf disavows any intention to act as a sectarian, and he asserts that the advocates of the proposition to legislate, by rule, religion into the public schools, 'claim that they have no desire to unite church and state,' but, he says, he supposes 'they do not consider the step at this time wise or opportune; that would naturally come later if they are successful in the innovation now proposed.' Continuing, he declares, 'while already suffering from innovations and infractions, which never should be made by the Board of Education of our city, worse conditions would ensue, and from what is now simply tolerated, we would be compelled to endure—unless legal steps were taken to bring the matter to the highest tribunal of our land, as to the right of any appointed or elected board to invade the privileges of the individual citizen, in the matter of conscience or the teaching of religion in the public schools.'

"This demand on the part of the church," asserts Mr. Wolf, "is not a new one. It has, like Banquo's ghost, risen continuously in various parts of the United States, and, fortunately for the good of the public, has been continuously crushed and denied." The document submitted by Mr. Wolf reviews previous efforts on the part of religionists to secure recognition of their institutions. He insists that his opposition is not founded on opposition to any religious faith.

"The paper includes a number of citations to the Federal Constitution, among which is the form of oath prescribed for the president of the United States. Mr. Wolf refers to the fact that the words, 'So help me God,' in that obligation imply a recognition of religion, and he calls attention to the fact that the form of oath prescribed by the Constitution reads: 'I do solemnly swear (or affirm) that I will faithfully execute the office of president of the United States,' etc.

"It is extremely doubtful," the pro-

test says, 'whether certain practises now in existence in the public schools of the District of Columbia are legal; such as the singing of hymns, the celebration of certain religious holidays, the recitation of certain prayers.'

"Reference is made to the opinion that has been expressed by some persons that the United States Supreme Court has declared that this is a Christian nation, and Mr. Wolf devotes some space to a refutation of the idea that the Supreme Court ever made such a ruling.

"The protest of the Methodist Episcopal Church South was presented by Rev. Drs. Brooks and Blakemore, on behalf of the preachers representing that denomination in the District. It deplores the present 'unseen agitation over the question of the proposed introduction of religious instruction into the public schools of the District.' The protest was signed by Rev. John Lee Brooks, pastor of Emery Church; Rev. William F. Locke, pastor of Mount Vernon Place Church; Rev. D. L. Blakemore, pastor of Epworth Church; Rev. W. H. Ballenger, pastor of West Washington Church, and Rev. J. C. Hawk, pastor of Marvin Church. The document sets out a number of specific grounds of objection to the system contemplated by the committee of fifteen, and 'while sympathizing with the purpose of the movement for better morals and citizenship, protests against the means proposed, as unwise, futile, subversive, and impossible.'

It is understood that no further hearings will be granted by the Board of Education, and the matter will now be left with the Board for consideration. From present indications the decision will probably be announced during the session of the General Conference. The continued delay in the settlement of this question may afford an opportunity for the conference itself to take an action which would have some influence in determining the result.

w. w. p.

### The Gift of the Huntsville School

PAUL writes thus in the eighth chapter of Second Corinthians of the liberality of the churches in Macedonia, "How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." This same spirit is to-day being manifested by our brethren and sisters in the South in the matter of raising money to complete the Washington building fund before or during the time of the General Conference, May 11-30. Our brethren and sisters know that our training-school in Huntsville, Ala., is in great need of financial help; yet this does not deter them from showing their liberality in building up the great work at the headquarters of our denomination in Washington, D. C. Note the following letter:—

"HUNTSVILLE, ALA., April 24, 1905.

"DEAR BROTHER: I have noted with deep interest the appeals to our people urging that every possible effort be put forth to finish the One Hundred Thousand Dollar Fund before the General Conference. While we are not in a position to do much in dollars and cents, we wish to show our interest in this work by lifting all we can. So our fac-

ulty and students were called together in the chapel at 7:15 P. M. This matter was presented, and prayers for the Lord to show us our duty in this matter ascended. We felt the Lord's presence. An opportunity was then given for all to say what they would do. We passed little slips of paper; these slips were gathered, and in ten minutes we had taken over forty-three dollars. Others were given an opportunity to give between that time and nine o'clock the next morning. As a result of this we have a total of \$87.55 to send to the General Conference by our delegate. Our prayers go with this, that our mite may help to complete this work. We are happy in the work of the Lord.

"F. R. ROGERS, Principal."

We also extract the following from a letter written by O. R. Staines, business manager of the school:—

"In this connection I beg leave to say that we have just considered the work at Washington with all the people on our place,—students, faculty, and employees,—and have secured \$87.55. This, I believe, is by far the largest donation ever made by the school. . . . I personally received much blessing in assisting in securing this, and believe that all feel it a privilege to assist in this way."

Surely this generous gift from those who are themselves in such deep financial need will stir the hearts of many of our people in more favorable financial situation to unite in a determined, mighty effort to close this work at once. This spirit of giving what costs a great sacrifice is the spirit of Christ. "If any man have not the Spirit of Christ, he is none of his."

In this immediate connection I would also call the attention of all our people to the pathetic and eloquent appeal which comes to us in the fact that our brethren and sisters in Hildebran, N. C., where the sanitarium was recently burned, and who are also in distressing need of financial assistance, have taken up a donation regularly each month, beginning with August, 1904, for the Washington work, and assure us they will continue to do this until the whole fund is raised. If all who are blessed with means will immediately give proportionately as is done by our brethren in Huntsville and in Hildebran, no further appeal for means to complete the Washington building fund will be issued, for we shall have more than enough, as in the days of the building of the tabernacle.

J. S. WASHBURN.

### A Practical Suggestion

[THE following letter from a brother in the Central West is worthy of earnest attention. There is a significance in the fact that our brethren in different parts of the field are being aroused to provide without delay the means needed for establishing the work in Washington. Let us finish this undertaking at once.—Ed.]

"DEAR REVIEW: I was deeply stirred by the articles in last week's Review from Sister E. G. White and Elder S. N. Haskell. I believe, if the effort were made, every dollar could be raised by May 11. Now is the time for those in our churches who are blessed with means, to help in this work. Let those

who have surplus property sell some of it, that they may help in establishing this work, or, if unable to sell immediately, they might borrow money for a short time, and put it into this work.

"Let such as can do so—there are such in nearly every church—make up the one dollar for the poorer ones, and thus an average of one dollar for each member can be raised by our churches by May 11. The writer will see that two of our churches are thus provided for: Who will do likewise? Who will put their shoulder to the wheel at this time? Is this not practical? There are those among us, according to the spirit of prophecy, who can provide one thousand dollars, or in other words, for one thousand members; but if they are determined to hold onto their money at this time, let those of smaller means make the sacrifice and receive the blessing; let them push this work, and be a blessing to this glorious cause which is so soon to triumph. May the Lord help his people to be strong at this time."

### A Cheering Testimony

THE following cheering letter was recently received from Brother J. G. Lamson, of Holly, Mich. We pass it on to the readers of the REVIEW. It was as follows:—

"The missionary reading for the second Sabbath in April was postponed until yesterday, on account of our holding the quarterly meeting the eighth. . . . There was an excellent spirit, and all seemed glad to hear these words of encouragement from the field, and rejoiced that there was this great demand for means at the present time. None of us are able to give what we would like to give, but after considering the ten-cent-a-week plan, it was unanimously voted by the church to adopt this plan, and to endeavor each quarter to have as many dimes ready for the foreign mission work a week as there are members of the church.

"We organized our church the twenty-fifth of March. All our members are alive. . . . The officers of the church have talked it over, and we have decided that we shall endeavor to have ten cents each week for every member of this church from the very day of its organization until the plan is abandoned. We can not promise that this will be true, but it is our aim, and for that purpose we have set ourselves. We shall have no difficulty at present, for all have taken hold of the plan with a will. Even some of the students who are earning small wages, and who desire to save their earnings for schooling next year, have expressed themselves as willing to take hold of this plan. One not a member of the church is going to assist."

Are there not other churches who have had a rich experience, who would be glad to send in a word of hope and encouragement to the readers of the REVIEW?

MISSION BOARD.

IN their first letter from Singapore Brother and Sister Jones speak of being very busy trying to get settled in a place of their own. Sister Jones says: "I am giving readings to a young French widow who is living here, a Catholic, but very nice, and not at all bigoted. She is also interested in reading *Good Health*."

**The One Hundred Thousand  
Dollar Fund**

AMOUNT previously reported.. \$66,304 81  
 Mr. and Mrs. W. H. Hall.... 100 00  
 John A. Clayton ..... 100 00  
 E. D. and L. B. Hurlburt .... 100 00  
 Elder and Mrs. W. A. Spicer 65 00  
 Lucy B. Post ..... 45 00  
 Alonzo Butler ..... 20 00  
 A friend ..... 20 00  
 Mr. and Mrs. J. F. Gravelle.. 15 00  
 Mrs. M. A. Shone (South Africa) ..... 12 17  
 Central Union Conference .. 12 00  
 Oklahoma City church ..... 11 42  
 A friend ..... 11 00  
 Three friends ..... 10 65  
 O. W. Burnell ..... 10 00  
 J. F. Champion ..... 10 00  
 Jane Lafave ..... 10 00  
 Nancie E. Young ..... 10 00  
 A sister ..... 10 00  
 P. E. Gros ..... 10 00  
 A friend ..... 10 00  
 Mr. and Mrs. W. H. Millett.. 10 00  
 A. E. Devereaux ..... 10 00  
 Sallie Milks ..... 10 00  
 Silas Lewis ..... 10 00  
 Mr. and Mrs. I. T. Reynolds Homer and Marjorie Rue ... 10 00  
 D. A. Babcock, Sr..... 10 00  
 A sister in Italy ..... 10 00  
 Misses E. and J. Harris .... 10 00  
 Mrs. S. A. Snyder ..... 10 00  
 Mrs. Will Fravel ..... 10 00  
 Mrs. S. D. Stone ..... 10 00  
 Mrs. M. J. Roundtree (England) ..... 8 80  
 Mrs. W. A. Copenhaver ..... 7 30  
 Hildebran (N. C.) church... 7 00  
 Mrs. A. L. Fowler ..... 6 07  
 George Fisher (Australia).. 6 00  
 A. D. Ladeau ..... 5 81  
 J. P. Connell ..... 5 75  
 Mrs. J. Sewell (England) .. 5 50  
 5 10

FIVE DOLLARS EACH

Mrs. R. E. Barber, E. R. and M. F. Blanchard, Member of St. Louis church, Samuel Booth, L. W. Babcock, J. N. Kimble, J. W. and Maggie and Jessie G. McDonald, W. T. Adams, Mrs. Anna Kelley, J. N. Adams, Mrs. Malinda Craig, Addie Bell Hodopp, Harley and Grace Felker, Sarah Crandall, a friend (E. B.), Mrs. L. S. Shear, Albert Keith, Mr. and Mrs. Thomas A. Shannon, Mrs. L. E. Johnson, John B. Langheim, Polly A. Prissel, H. C. Miller, Esther Smith, Parker (S. D.) church, Mr. and Mrs. James M. Young, H. A. and Anna Oakes, Mr. and Mrs. Lincoln H. Roscoe, Mr. and Mrs. C. H. Cassell, Mr. and Mrs. E. C. Cushman, Mr. and Mrs. Joseph Harman, Lenna Ross, E. Walton, S. Jacobsen, G. A. Slade, Ed. and Reba Detlefs, Clyde L. Balkwill, Tom C. Hege, Mrs. Mary Norton, Mrs. A. Norton, Stella B. Lowry, D. F. and Mary J. Ordway, Arthur R. Swift, Mrs. Ada Tillman.

Mrs. E. Lambert (Australia), \$4.87; Anna B. Hill (New Zealand), \$4.87; a friend (England), \$4.32; George M. Powell, \$4; A. G. Thompson, \$4; Miles City (Mont.) church, \$3.75; Mrs. A. A. R., \$3.50; Mrs. George J. Shields, \$3.45; Mr. and Mrs. Robert B. Barrow, \$3.37; Young People's Society (San Diego, Cal.), \$2.70; L. B. Hoyt, \$1.70; R. C. and A. King, \$1.45; Mrs. W. H. H. Ingle, \$1.25; Mrs. Amanda Newton and children, \$1.15; Waldo Leonard, \$1.15; Olive Leonard, \$1.10; St. Cloud (Minn.) church, \$0.98; Dorothy Aleatha Loose,

\$0.92; "Chicago Bill," \$0.75; Dolly Roundtree (England), \$0.75; Emily E. Gresswell, \$0.70; another, \$0.38; a sister, \$0.17; Reginald Taylor, \$0.17; Willie Crow, \$0.15; Clif Cox, \$0.15.

THREE DOLLARS EACH

E. Z. and C. G. Sanborn, Bertha F. Remings, Thomas A. L. Strange, Mrs. Ellen Bolser, Mr. and Mrs. Bert Castle. \$2.50 EACH

George W. Casebeer, Mrs. L. L. Peck, Mr. and Mrs. A. M. Taylor, a friend.

TWO DOLLARS EACH

Carrie Johnson, Melissa Cookendorfer, John Kahnke, Mrs. N. A. Bowers, Nettie Anderson, Ella McManns, Mr. and Mrs. C. S. Twing, Ray M. Millett, Mrs. Anna Hess, George A. Hill, Mrs. M. J. Myers, Ida M. Tower, Charlotte J. Rogers, Iver J. Grimstad.

\$1.50 EACH

Mrs. Emma Grogett, Lucy Kingsley, Jonathan Spence.

ONE DOLLAR EACH

Alexander B. Campbell, Mrs. Debby Tucker, Mrs. Nyda G. Scofield, Mrs. H. G. Knutson, H. L. Hahn, M. J. Hahn, P. O. Johnson, William Desing, J. C. Christensen, Mrs. J. E. Oldham, George Ketchum, Richard Green, Howard Blodgett, Mary Leonard, Mr. and Mrs. A. W. Anderson, Mr. and Mrs. O. L. Thorp, Mrs. L. C. Parkinson, C. W. Green, Oxford Mills (Iowa) church, Jennie E. Loomis, Mrs. C. H. Dryer, Mrs. A. J. Potter, Paul C. Coats, M. Fabel, W. W. Loomis, Mrs. O. L. Stillman, Mrs. Josie Burkhard, Mrs. N. J. Dana, Mrs. Crandall, Sister L. C. Graves, Dorothy Taylor, Mr. and Mrs. W. Joseph, Velma Joseph Smith, Mrs. Jessie Lackey, C. Coy, Charles Plague, Enos Cleveland, Mrs. Anna Cleveland, Mrs. Gertrude Rathbun, W. F. Jenkins, W. Clem Stumps, Marcella D. Sperra, Mrs. Huldah Rittenhouse.

FIFTY CENTS EACH

R. Martz, Francis Green, William Green, Verion Shoots, Cora B. Rathbun, Mrs. E. J. Tarrant, Alice J. Peckham, J. H. Peckham, Mrs. William Loomis, Mary Ernst, John E. Mellish, a well-wisher, Mrs. Charlotte Coomer, Mrs. L. A. Orr, D. Law Weimer.

TWENTY-FIVE CENTS EACH

J. J. Langley, William Bradley, D. C. Moroon, Cash, A. T. Bradley, H. Finley, Beeny Cunningham, Daniel Givens, Edward Finley, Edward Green, James Ray, Lewis Watts, Rev. T. Wise, Daniel Winslow, H. Kirkwood, Leander Green, Tom Cox, Mrs. Elizabeth Carpenter, Elsie B. Howells, F. S. Leatherberry, Rebecca J. Wahl, Glenna Ernst, Bessie E. Twing, Roy C. Twing, Sammie W. Twing, Harry E. Twing, a sister, a sister, R. W. Huston, Bessie Seward, John Taylor, Ernest Cleveland, Bert Baker, Mary Rogers, and Mrs. H. B. Moore.

TWENTY CENTS EACH

W. M. Gibson, Larnee Crow, Gladys Taylor.

TEN CENTS EACH

Lillie Green, Susie Green, F. T. Johnson, R. J. Harris, Charlie Green, Eliza Green, Mrs. Lilley Green, Kitty Green, Eda Shelye, Etta Bradley, Mark Bradley, Louis Givens, E. Harolson, Mrs. Laney Gano, Dan Perkin, Peter Kirkwood, Benjamin Crow, Isaac Harralson, Anner Butler, Emmet Rhy, Frau Massey,

Mrs. L. E. Markin, Reuben Cleveland, Ruth Atwell.

FIVE CENTS EACH

Mrs. Mary Cox, Elder Pruett, B. Garrett, Mrs. Tiney Crow, Harland Crow, Willice Linch, Nease Hanralson, Henry Langley, D. Graham, Margaret Bone, Lizzie King, Linnie Cleveland.	\$10 00
Oklahoma City Help Band.	10 00
A canvasser .....	10 00
A. Jones .....	35 00
Mrs. Mary Ober .....	50 00

Total reported ..... \$67,557 48

A further list will follow.

Send all donations to W. T. Bland, Takoma Park, Washington, D. C.

**Field Notes**

BROTHER M. S. REPPE reports three new Sabbath-keepers at Holmes City, Minn.

A SABBATH-SCHOOL of twenty-seven members has been organized at Nacogdoches, Tex.

A COURSE of meetings was recently concluded at Decatur, Mich., as one result of which eight persons, not members of the church, subscribed for the REVIEW.

A CHURCH was organized recently at Bruno, Minn., by Elder Andrew Mead, composed mostly of Sabbath-keepers who have moved to that place from various parts of the State.

ELDER G. F. HAFFNER reports that nine members of the church at Paul's Valley, I. T., were recently added by letter to the church at Lindsay, to which place most of the members of the former church have moved.

BROTHER L. W. FELTER says in a report of labor in Leon County, Tex.: "As a result of labor begun in Leon County a little over a year ago, six have been added to the church and seven others are keeping the Sabbath."

SISTER MARTHA GILES reports from Altamont, Manitoba: "Brethren Adams and McGill were here with us March 11 and 12, and organized the church. We have now a membership of eight, and expected to have six others, but the bad weather prevented them from being present."

THREE tent companies are to be in the field in the Southern Illinois Conference the coming summer. One will be at Mt. Carmel, in charge of Elder Thompson and Brother Wheeler; another at Urbana and Champaign, in charge of Elders Stanley and Huffman; and the third at Herrin, in charge of Elder Taggart and Brother Cardy.

BROTHER H. CLAY GRIFFIN has finished a course of meetings which were begun January 7 at Frisco, Ark., of the result of which he says: "A few began to obey soon after the meetings were begun, and one after another stepped out until a band of about twenty-five or thirty are obeying the commandments of God. . . . On the last Sabbath of the meeting we organized a church with seventeen members. Officers were

elected and ordained. Seven precious souls were buried with their Lord in baptism. There are a goodly number yet to be baptized and taken into the church who were not ready at the time the others were baptized."

THE Iowa Workers' Bulletin of April 18 says: "Elder L. F. Starr returned yesterday from his trip to Ottumwa. A church organization was effected, fifteen persons uniting in church fellowship. The work there has proved much like 'after many days,' it having been some ten or twelve years since labor was begun."

BROTHER C. J. KUNKEL says in a report of work at Russell, Manitoba, where he has held some meetings and given Bible readings in private families in a Lutheran community: "As far as they went, they took a noble stand for the Bible and its teaching. I promised them, God willing, I would return there about June 1 to help them further, at which time we expect to have baptism and organize a church. Nineteen souls signed the covenant."

ELDER R. D. HOTTEL sends the following word from Virginia: "A church of twenty members was organized at Farnham, Richmond Co., Va., April 15. Elder Herrell had held tent-meetings at this place during the summer, and as a result of the effort ten or more came into the truth, and these, with some members already on the ground, were organized into a church. Elder Herrell and I were present at the organization."

ELDER F. H. CONWAY makes the following report of the result of meetings begun by him at Estella, I. T., February 25: "There were four Sabbath-keepers here when we came, but they were lacking on the truths of health reform, the spirit of prophecy and tithing. They had received only some of the truths by reading and by hearing three or four sermons. After six weeks of prayerful labor these were established, and eight new ones were converted and took a firm stand on all the truths of the message. One more has begun to keep the Sabbath, but has not given up tobacco. The others who were using tobacco had a glorious victory. We hope this brother will soon proclaim his liberty in the name of the Lord. Nine earnest souls were buried with their Lord in baptism, Sabbath, April 8. This makes a company of twelve, with a possibility of other additions before long."

ELDER A. E. FIELD makes the following report of recent work at Merritt and Mayfield, I. T.: "March 17 I began meetings with the Merritt church. I was with them one week. Five were added to the church, and two were buried with their Lord in baptism. We also held quarterly meeting. The work there is in a good condition, and a good interest is manifested to hear the truth. One family has taken their stand on the Sabbath. I also spent one week with the Mayfield company; three were baptized. A church of fifteen members was organized, known as the Mayfield

church. We expect in the near future to visit this church again. The quarterly meeting was held at the regular time with the Oklahoma City church; four united with the church, one was baptized. May the Lord bless and prosper his church."

BROTHER W. L. BRANDON has been holding meetings in Houston County, Tex., in the face of determined opposition on the part of some lawless spirits there, who, after attempting to frighten him away by threats, fired a revolver at him while he was preaching, with the evident intention to do murder, after this threatening to use dynamite at the meetings, so that the community were terrorized, and did not dare to come to the tent. Notwithstanding the opposition, Brother Brandon reports that two families are rejoicing in the truth. He is now visiting from house to house and giving Bible readings.

## Christian Education

Conducted by the Department of Education of the General Conference.

L. A. HOOPES, Chairman,  
FREDERICK GRIGGS, Secretary.

### A School in a Great City

In due time, no doubt, our friends in Britain will find a country site for a school. But certainly they have done well in beginning their training work in the first place available, in rented quarters in the great city of London. They are just drawing near the close of their best and most largely attended school year, having paid their way, and gathered considerable material and outfit, and all the while holding intact their fund raised by the sale of the book "Christ's Object Lessons," for use when the permanent location is secured.

Brother Geo. R. Drew, our pioneer ship missionary, of the old Liverpool ship mission days, has presented the school with the best of his private library, nearly two hundred volumes of valuable historical books. With other gifts in cash and kind, the school has a library well under way.

Reporting last January, Brother Salisbury wrote:

"The students are, as previously depending largely upon canvassing as a means of support. In spite of the hard times through which we have been passing the past year in all Great Britain, they have had good success. Sunday is their best day for selling papers, and some of the students make enough on that day to pay more than half their expenses for the remainder of the week."

Writing recently again, he says:—

"Of the eighty-nine students we had this year, fifty-five have paid their way while attending the school, a few working in the printing-office and the college home, but the great number wholly by canvassing for our books and papers."

What a splendid opportunity such a school program has afforded of financially helpful work while studying, and of missionary effort in behalf of the dwellers in the most populous city the world has ever seen.

W. A. SPICER.

### Diacritical Markings

I HAVE used the following device in the upper grades to get the pupils acquainted with the markings of letters:—

Place on the blackboard a list of consonants, and a few of the vowels. Have pupils make as many words as they can from the list. Require them to mark the vowels properly, and some of the consonants, as c or g. At the end of the given time, it may be fifteen minutes, let the pupils exchange papers and correct each other's work. If a letter has not been properly marked, the word does not count.

The object is to see who gets the largest correct list.

I have found that where the pupils did not know the markings, they acquired such knowledge in a very short time, and that where they already knew them, this was a splendid review.—Selected.

### Perception Cards

How many use perception cards? Do you make them? There is no knack about it, and they are nothing new; but you may have none of these cards on hand. They are useful in rapid drills, especially in number work and in phonics.

Any cardboard will do; those in mind are of the gray board we use for mounting pictures. Have the cards cut any size convenient to hold, and on which the characters can be seen across the room.

For number work, write all the difficult combinations, using white or colored crayons. Put a combination on each side of the card, writing it also on the upper corner of the reverse side in small figures, so that the cards may be held toward the class quickly. Have children give answers rapidly as held up.

Sometimes, place a number of the cards in a row on the blackboard ledge. See if a child can tell them all, letting him pick up each one he tells. Have class name the ones he leaves, then let him try to take them up, repeating the process until he knows them all. See which children take up the greatest number of cards the first time.

Many ways will be thought of for using these cards in different lessons requiring rapid mental drill.—N. E. I.

### Baby Scientists

ALL the sciences begin in the cradle. In the simplest form observed by the child, lies the beginning of both natural history and geometry. In its first conscious exercise of motion and force, begins natural philosophy and mechanics. In the watched play of a sunbeam, is read the first lesson in optics and astronomy. With the counted fingers begins elementary arithmetic. The first expeditions of the tiny pattering feet invade the realms of geography and geology, and the busy play of childish hands explore half a score of sciences. Even the metaphysical sciences are begun here. In the recognized word of endearment, or the familiarized call to food, both language and logic has a place; and mental philosophy begins with the first perception of thought or feeling read by the child in the mother's face. No pupil enters our public schools

who has not already begun the study of every branch of knowledge, and acquired hundreds of facts in every one of the sciences. Every science, in its infancy, began with just such facts as these, simple facts of sense, and centuries of observation and slow accumulation passed by before the scientific formula was reached, and the underlying philosophies emerged to view.—*Selected.*

### The Law of Ministry

ALL things both in heaven and in earth declare that the great law of life is a law of service. The infinite Father ministers to the life of every living thing. Christ came to the earth "as he that serveth." The angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation." The same law of service is written upon all things in nature. The birds of the air, the beasts of the field, the trees of the forest, the leaves, the grass, and the flowers, the sun in the heavens and the stars of light,—all have their ministry. Lake and ocean, river and water-spring,—each takes to give.

As each thing in nature ministers thus to the world's life, it also secures its own. "Give, and it shall be given unto you," is the lesson written no less surely in nature than in the pages of Holy Writ.

As the hillsides and the plains open a channel for the mountain stream to reach the sea, that which they give is repaid a hundredfold. The stream that goes singing on its way leaves behind its gift of beauty and fruitfulness. Through the fields, bare and brown under the summer's heat, a line of verdure marks the river's course; every noble tree, every bud, every blossom, a witness to the recompense of God's grace decrees to all who become its channels to the world.—*Selected.*

### Notes

C. H. HAYTON, principal of Union College, near Cape Town, South Africa, reports that the school has opened for another year's work very encouragingly. South Africa, however, is passing through a severe financial depression, which has affected the attendance at the school, but, all things considered, it is felt that the outlook for the year is good. The students are, on the whole, rather young. He says that the English people, generally speaking, send their children to boarding-schools at an early age, and take them away while yet young, and that the schools find it rather difficult to keep them until they are properly fitted for work.

AVONDALE School for Christian Workers, Australia, has an enrolment of nine more students for the first two months this year than for the same months of 1904. The principal, C. F. Irwin, says that every available room has two students, and a few rooms have three each, and more students are expected. In addition to the regular dormitories a six-room cottage, which will accommodate twelve young students, has been taken into use by the school. The food factory and the Avondale Press have been affiliated with the school. They have heretofore been run under separate man-

agement. It would appear that the Avondale school was taking good steps toward solving some of the problems of industrial education.

THE New York Conference Committee has been giving considerable consideration to the intermediate school question. The idea of starting two or three small schools in different portions of the State within easy access of some of the larger schools has been thought to be more practicable than to establish one large school. The plan is to have in these schools accommodations for twenty or thirty pupils, taught by one teacher, or, if the school should be a little larger, by two teachers at the most. These schools, being in the country, would give opportunity for agricultural work.

suit to force the appointment of a receiver for the company has been begun by a stockholder, on the ground that the assets of the company are endangered by the present controversy among its officials.

—A sensation in banking circles was caused by the announcement, April 24, that President Bigelow, of the First National Bank of Milwaukee, ex-president of the American Bankers' Association, director in half a score of corporations, and custodian of a dozen estates, is a defaulter for \$1,300,000 of the bank's funds. That ruin did not overtake the bank is due chiefly to a statement issued as soon as the news of the defalcation came, announcing that men representing \$20,000,000 of capital investment in Milwaukee had subscribed over \$1,600,000 to meet the shortage.

—A strike of over 3,000 teamsters is in progress in Chicago, and the greatest industrial upheaval in the history of that center of labor troubles is said to be threatened. The point of controversy between the teamsters and their employers is the question of the "open shop," and the employers declare that they will fight for this to the end. Rioting marks the progress of the strike, and a number of men have been badly injured. An injunction against interference by the strikers has been granted the employers by Judge Kohlsaat, of the federal court. The strikers are careful to avoid any interference with the business of the federal government. There is talk of asking President Roosevelt to effect a settlement of the controversy.

—Dispatches from the arena of conflict in eastern Asiatic waters received up to April 30 have brought no authentic news of the anticipated naval engagement between the fleets of Admirals Rozhdestvensky and Togo, though various rumors have been in circulation regarding the location and movements of parts of the opposing squadrons. One report states that Admiral Niebogatoff's squadron has effected a junction with Rozhdestvensky's force, which would give the Russians a great preponderance in battle-ships, though the Japanese commander would still be greatly superior in cruisers and torpedo-boats. Some minor engagements between the armies in Manchuria are reported, but no general engagement is expected until after the settlement of the question of supremacy at sea.

—Religious freedom for Russia is apparently no longer a dream of the future, but a reality, according to press telegrams from St. Petersburg, which state that such freedom is granted in the czar's Easter ukase, issued April 30, to all nominally Christian sects and to Mohammedans and non-Christians, but not to the Jews. All Christian sects are permitted freedom of worship, among these being a body of 17,000,000 known as adherents of the "old faith," who were deprived of their freedom twenty years ago by the procurator-general of the "holy synod." The ukase provides that converts from the orthodox faith to other Christian beliefs shall not be punished, and makes lawful changes in faith, for which hundreds of thousands of families have been expropriated and exiled to Siberia. Thus one great benefit has already resulted from the war.

### Current Mention

—An epidemic of meningitis has become general throughout Germany. Three hundred and fifty-eight cases have been reported, of which two hundred and three ended fatally.

—The towns of Laredo and New Laredo, Tex., were devastated by a tornado, which swept through them late in the evening of April 28. Twenty-one persons were reported killed, and a larger number more or less seriously hurt.

—The Chilean port of Pisagua is reported to be in a dreadful condition from the ravages of the bubonic plague, deaths from which are so numerous that corpses are left unburied in the streets. The wretched inhabitants are forbidden to leave the city, and are shot down by the guard of soldiers if they make the attempt to do so.

—The legality of the lockout has been established in the State of New York by a decision of the Supreme Court, which holds that "if the workmen may decline to work, the master may decline to employ; therefore, if it be lawful for workmen to organize and conduct a peaceable strike to better their conditions, it seems a natural corollary that masters may organize and conduct a peaceable lockout for the same purpose."

—European political and trade circles are reported to be greatly disturbed by the present attitude of the German kaiser, who, following his interference with the Franco-English program in Morocco, appears to be moving toward an alliance with Russia, and is said to have offered Russia a base in the Caroline Islands for Admiral Rozhdestvensky's fleet, where it can be refitted and made ready for battle. Public feeling against Germany is reported to be very strong in England and France.

—The effort to cover up the scandal in which the president, vice-president, and other officials of the Equitable Life Assurance Company of New York are involved by disclosures connected with the management of its affairs, will not prove successful, Governor Higgins of New York having ordered that a searching investigation be conducted, which will disclose the facts leading up to the present state of affairs. Meanwhile

## NOTICES AND APPOINTMENTS

### Western Oregon Conference

THE third annual meeting of the Western Oregon Conference of Seventh-day Adventists will be held in connection with the camp-meeting which is to be held in Portland, Ore., June 8-18, 1905, at which time the officers for the ensuing conference year will be elected, and such other business transacted as may properly come before the meeting. The meeting will convene at 9 A. M., Friday, June 9.

F. M. BURG, President,  
W. C. RALEY, Secretary.

### Western Oregon Conference Association of Seventh-day Adventists

THE second annual meeting of the Western Oregon Conference Association of Seventh-day Adventists, a corporation, is called to meet in connection with the annual session of the Western Oregon Conference of Seventh-day Adventists, at 9 A. M., Friday, June 9, 1905, in Portland, Ore. The meeting is called, according to the provisions of the Articles of Incorporation, for the purposes of electing a Board of five trustees for the ensuing year, and of transacting such other business as may properly be brought before the meeting.

F. M. BURG, President,  
W. C. RALEY, Secretary.

### How to Reach Takoma Park Upon Arriving in Washington

SOME annoyance, confusion, and extra expense will be saved to those who come to Washington for the first time, by observing the following suggestions:

Those arriving at the Baltimore and Ohio Station may take, at the entrance, any streetcar marked "Treasury," "Georgetown only," or "Mt. Pleasant." On paying fare, ask conductor for Ninth Street transfer. Get off at Ninth Street, corner Patent Building, and take first car going north marked "7th and Florida Ave." Take from conductor Brightwood transfer, and go to end of car-line. From this point take first car marked "Takoma Park," and go to end of the line. Upon reaching Takoma Station, instructions will be given as to location of meetings.

Those arriving over any other railroad will enter the Pennsylvania station. These should take, at the entrance, any car marked "7th and Florida Ave." go to end of line, taking Brightwood transfer, and follow instructions as given above.

By observing these directions, passengers may reach Takoma from either station for fare of five cents.

W. T. BLAND,  
Transportation agent for General Conference.

Takoma Park, Washington, D. C.

### Important Notice

UNION COLLEGE takes pleasure in calling the attention of its patrons to the following letter from the Department of Education of the State of New York. From this letter it appears that students who complete the third year of the collegiate course at Union College will be granted by the New York Board of Regents the "forty-eight count equivalent credentials, including the medical student certificate," and also that, upon proper certification by Union College, credit will be assigned for less work. So many inquiries in regard to this matter have been received during the past year, that it seems best to give general notice of this action of the New York Education Department:

"APRIL 13, 1905.

"President C. C. Lewis,  
"Union College,  
"College View, Neb."

"DEAR SIR: I beg to acknowledge the receipt of yours of April 3 with enclosures. On

the information submitted we are warranted in registering Union College, and can recognize the completion of the third year of your collegiate course as meeting the requirements for our 48 count equivalent credentials, including the medical student certificate.

"We can assign credit to certificates showing less work than the completion of the third year, provided it is certified in accord with the enclosed form.

"Yours respectfully,

"HOWARD J. ROGERS,  
"First Assistant Commissioner of Education."

### Save the Boys

OUT of six hundred boys admitted to the Indiana Boys' School during the last three years, sixty per cent were known to have been cigarette fiends. Irregular in habits, listless, restless, nervous, emaciated, blear-eyed, no energy or ambition, sunken chest, agonizing death,—all due to the cigarette, is the record.

Now who dare say that if these boys could have had the reading of even such a journal as *Save the Boys*, for one year before they had touched the evil thing, such a history would not have been theirs? Will you help to circulate it? Only 30 cents a year.

Address Save the Boys, 118 W. Minnehaha Boul., Minneapolis, Minn.

### Business Notices

BRIEF business notices will be published in this department subject to the discretion of the publishers. A minimum charge of one dollar will be made for one insertion of forty words or less. Three cents a word will be charged for each additional word, and remittance must accompany each order. Initials and figures count as words. Name and address must be counted.

All persons unknown to the managers of this paper must send satisfactory written recommendations whenever submitting notices for insertion in this column.

In the case of poor persons who wish employment, the charge may be remitted, but in order to secure this concession a letter from the elder of the local church of which the advertiser is a member, or from one of our well-known ministers, must accompany the advertisement.

If you wish to secure the most durable, light, and convenient steam cooker, send stamp for leaflet and special price to Rapid Steam Cooker Co., Laura, Ohio.

WANTED.—A gentleman nurse who has had experience in sanitarium work, to take management of sanitarium. Address Newark Sanitarium, 103 East Main St., Newark, Ohio.

FOR SALE.—80 acres, especially adapted to gardening and pasture; soil first class; water abundant; ten acres timber; meadows, etc. New three-room house. Seven miles to market. For particulars, address Sever Jacobson, Bottineau, N. D.

FOR SALE.—Absolutely pure, unsalted peanut butter, steamed or roasted, 12 cts. a pound in 50-pound lots and upward; cash with order. We pay freight on lots of 100 pounds or over, east of Rocky Mountains. Address Vegetarian Meat Company, Washington, D. C.

WANTED.—Physician, A. M. M. College, S. D. A., good standing. Requisites: Christian, laboratory work, all our sanitarium methods, optimist, a growing man, a live man, non-migratory. An excellent opening; salary or interest. Address, at once, Garden City Sanitarium, San Jose, Cal.

FOR SALE.—In whole or in part, a full section of land, 640 acres, in Douglas County, Wisconsin. The Chicago, St. Paul, Minneapolis, and Omaha Railroad has a station within ten rods of the boundary line. A sawmill and other property are also to be sold. One half of the proceeds of the sales is to be given to the work of proclaiming the third angel's message. For particulars, write to A. C. Woodbury, Hines, Wis.

FOR SALE.—Vegetable cooking oil and hygienic shortening. Contains no animal fat. Has no unpleasant odor or taste. Good keeper. Prices between the Rockies and Ohio west line: one 5-gal. can, \$3.50; 2 cans, \$6.50; 3 cans, \$9.25. Farther east and west, \$4 a can. Freight prepaid. Address R. H. Brock, Arkansas City, Kan.

We offer at lowest prices sanitarium foods; B. gluten flour, \$5.75 a bbl.; maple sugar, 13 cts. a lb.; maple sirup, \$1 a gal.; potatoes, \$1.40 a bbl.; apples, \$2 a bbl.; white sweet turnips, 90 cts. a bbl.; Cal. prunes, \$1.25 for 25-lb. box; larger ones, \$1.50 a box, and more; malt honey, \$1 a gal.; cooking oil, 90 cts. a gal. Write us. We wish to tell you about the goods. New York Food Co., F. W. Bartle, Mgr., Oxford, N. Y.

### Addresses

THE address of Elder E. W. Webster is Cheraw, S. C.

S. B. Horton's home address is now 916 Third St., New Orleans, La.

The present address of the British Columbia Missionary Society is Port Hammond, British Columbia.

The workers in Scotland should be addressed at 11 Shandon Place, Edinboro, Scotland, instead of 79 Bruntsfield Place, as given in the Year-book.

### Publications Wanted

[SPECIAL NOTE.—All who receive periodicals in answer to these calls are advised to examine them carefully before distributing them.—Ed.]

The following persons desire late, clean copies of our publications, post-paid:

E. C. Stopp, R. F. D. 1, Monclova, Ohio, tracts.

Maud Warren, 709 Florence St., Fort Worth, Tex., periodicals and tracts.

Mrs. Kate Taylor, 40 Schelby Court, Cleveland, Ohio, Signs, Life Boat, Good Health, Life and Health, Instructor, Watchman, and tracts.

Any one having books treating on physiology, botany, vocal music, astronomy, geometry, or soil chemistry, and wishing to donate the same to a poor, disabled brother, may send them, post-paid, to Sever Jacobson, Bottineau, N. D.

### Obituaries

HARDCastle.—Died at Woodburn, Ore., April 8, 1905, of pneumonia, Harriet Hardcastle, aged 59 years, 5 months, and 6 days. Sister Hardcastle was born in England. She became a member of the Baptist Church at the age of fourteen. In 1891 she united with the Seventh-day Adventist Church, and was a devoted member until her death. She led a beautiful Christian life, and will be missed by a large circle of friends. The funeral service was held by the writer, in the Methodist church.

H. W. DECKER.

WELTON.—Died in Iowa, April 14, 1905, Alma Welton, aged 69 years, 4 months, and 19 days. In 1863 he was converted, and united with the Christian Church, and in the year 1885 he united with the Seventh-day Adventist Church, to which faith he remained faithful until death. His wife and five children survive him. Brother Welton was taken to College View, Neb., for burial, where the funeral services were conducted by the writer, assisted by Elder J. S. Hart.

L. A. HOOPES.

KENDALL.—Died at her home in Webster, S. D., April 7, 1905, Delia Kendall, aged 16 years, 7 months, and 6 days. In June, 1903, she was baptized, and a few days later united with the Webster church. She was an ear-

nest, active member of the Young People's Society. Being unable to attend school during the past winter, she, with her mother, spent much time in prayer and study, seeking to point some one to the Lamb of God. Till the last, her hope grew brighter. The funeral service was held in the M. E. church.

C. A. BURMAN.

MARKWELL.—Died at Des Moines, Wash., April 4, 1905, the infant son of Mr. and Mrs. Markwell. With sorrowing hearts the little one was laid to rest till the Life-giver shall come to claim his own. Then these parents hope to receive their child in immortal bloom. Words of comfort were spoken by the writer, from Jer. 31:15, 16.

WM. J. BOYNTON.

GRIFFIN.—Died in Battle Creek, Mich., March 30, 1905, Cecil S., son of Brother and Sister Eugene Griffin, aged 8 years, 2 months, and 10 days. He was a good and happy boy, a lover of the beautiful, and very careful to do right. He delighted in selling the *Life Boat*, and in sending to others his *Little Friend*. The parents and other relatives are comforted by the "blessed hope."

I. D. VAN HORN.

STEINBAUGH.—Died at his home in Academia, Ohio, March 29, 1905, of typhoid pneumonia, Philip S. Steinbaugh, aged 47 years, 8 months, and 15 days. In early manhood he united with the Baptist Church, and later, under the ministry of Elder J. M. Rees, he and his wife joined the Seventh-day Adventists, of which church he was a consistent member to the last. A wife, a daughter, a mother, three brothers, three sisters, and a large circle of sympathizing friends mourn his death. On Sabbath afternoon, April 1, the remains were borne to the academy chapel, where an appropriate funeral service was conducted by the writer, assisted by Prof. N. W. Lawrence. A choir composed of students furnished the music, and words of comfort were spoken from Ps. 116:15 to a full chapel of attentive listeners.

H. H. BURKHOLDER.

COLCORD.—Died at Altoona (Pa.) Hospital, March 21, 1905, Arlon V., son of Brother and Sister Colcord, of Coudersport, Pa. Arlon was a fireman on the Pennsylvania Railroad, and on March 14, as his engine neared Bolivar, the boiler blew up, and about twelve persons were injured, five fatally. Arlon was horribly scalded from head to foot. He was twenty-four years old, of good character, and highly esteemed by all who knew him. In his experience at the hospital, he surrendered all to Him who knoweth all things. He was taken to his home in Coudersport, accompanied by seventeen members of the Brotherhood of Locomotive Firemen, where the writer, assisted by Elder C. F. McVagh, conducted his funeral service in the Seventh-day Adventist church, which was well filled. Members of the Methodist choir kindly rendered the music. Words found in Job 14:14, 15, were used by the writer.

W. F. SCHWARTZ.

SAUDER.—Died at his home in Akron, Ohio, March 17, 1905, Joseph K. Sauder, aged 58 years, 6 months, and 9 days. When about sixteen years of ago, he was converted and united with the Methodist Episcopal Church, remaining a faithful member until 1882, when he heard the third angel's message presented by Elders H. A. St. John and R. A. Underwood at a tent-meeting held in Akron, Ohio. He gladly accepted this message, and became a charter member of the church organized in October of that same year, and ever remained true to its principles. Though persecuted and called to pass through great trials, his faith was unwavering. For more than twelve years he was elder of the Akron church, leading the flock God had entrusted to him until called to his last rest. In the different offices he held in the church and Sabbath-school he was faithful and ever at his post. He leaves a loving wife, six sons, two daughters, and several grandchildren, also six brothers and four sisters and many friends, to mourn their

loss. On the funeral occasion Elder M. E. Kirkendall spoke timely words of comfort and admonition based on Isa. 40:1, 2. The six sons carried their father to his last resting-place, where he awaits the soon coming of the Life-giver.

ELLA M. TALMAGE.

EDGAR.—Sister J. L. Edgar fell asleep April 3, 1905, after a brief illness, as calmly and peacefully as one taking rest in natural sleep. She was taken with bronchial pneumonia a little over a week before her death, during which time she suffered much, but without a murmur. All those who knew Sister Edgar are aware of her strong faith and bright hope in the triumph of present truth. This hope grew brighter and brighter until she was overtaken by the unconsciousness of death. Sister Edgar was 78 years old the twentieth of last February. She was united in marriage to Elder J. L. Edgar over fifty-three years ago. During much of this time she faithfully labored by the side of her husband in his work in the ministry, which was the all-absorbing purpose of her life to the last. During these many years they have shared the toils and cares and joys of life together, having the advancement of the third angel's message as their supreme object. By her death a tender tie has been broken, which is felt most keenly by Elder Edgar and his three daughters, and a large number of friends. However, they mourn not as those who have no hope. As a ripened sheaf she is gathered for the harvest. By request of the friends, words of comfort were spoken by the writer from Rev. 14:13. Elder Stureman assisted in the service.

E. K. SLADE.

BRIGGS.—Died at her home on the island of Trinidad, British West Indies, my beloved daughter, Stella E. Colvin Briggs, aged 41 years. Stella accepted present truth in 1889, through the labors of her mother and C. H. Bliss. She was in the Battle Creek Sanitarium five years. In 1895 she was sent to this island, where she labored till her life work was ended. About a month before her death, she and her husband had the joy of bringing a man and his wife into the precious truth, which she so dearly loved. Stella was married in 1897 to L. J. Briggs, a gentleman of English birth. One child, Lindsay, was born to them; he brightened their home and hearts for five and one-half years, when with aching hearts, they were called to lay him away from their sight. Not quite nine months later she, too, after one week of suffering, was laid beside him. We truly sorrow not as those without hope, as she left bright evidences of her acceptance with God. I had noticed from her letters for about three months before her death that the Lord was doing a great work in her. She was perfectly resigned to his will. She sleeps in Jesus. There is nothing ahead of her now but joy. We expect to meet her in the resurrection morn when all sorrow will forever be wiped away.

Rev. 14:13. MRS. W. H. BARNES.

#### Laid to Rest in China

MILLER.—To our missionaries in the heart of China, has come a trying hour. One year and a half ago we left America, a company of six, to carry the truth to Central China; now, with aching hearts, we bow to the Father's will and lay to rest one of our number. We wait in hope, until the appearing of our Saviour, when we shall meet this loved one in the clouds of glory. Maude Amelia, eldest child of Cassius M. and Rachel Thompson, died Tuesday, March 14, 1905, aged 24 years, 10 months, and 10 days. She was born in Branch County, Mich., near Quincy, May 4, 1880. While she was yet a child her parents moved to Allen Township, Hillsdale County, Mich. She entered the Quincy high school in the fall of 1894, and completed the course in 1897. One year later she matriculated in the American Medical Missionary College of Chicago, Ill., from which she was graduated in the spring of 1902; she was the youngest member of her class. July 2, 1902, she was united in marriage with

Dr. H. W. Miller; and shortly afterward she, with her husband, entered professional work as physicians in charge of the Chicago Branch-Sanitarium. In the course of a few more months, they heard the call of God for the work of giving the third angel's message in China, and they consecrated their lives to the mission field. After a few weeks' preparation, they left for their chosen field, reaching their destination, Sin-tsai Hsien, Province of Honan, Nov. 7, 1903. Dr. Miller and his wife remained in Sin-tsai Hsien for nearly a year, and then undertook the difficult task of opening up the work in a new station. They were blessed of the Lord in securing a suitable location for the mission, and in opening up the work; and although for months Mrs. Miller was afflicted with the disease which resulted in her death, yet she persisted diligently in the study of the language, and improved every opportunity to teach and help her sisters of the East. While in Sin-tsai Hsien she was bereft of her twin baby boys, and as she laid them to rest, her mother-love went out to the children of China, and she had planned many ways of helping them. During her last illness her faith and courage found many expressions which we cherish to our comfort. She knew that the end was near, and faced death as only those can who have the assurance that they are accepted in the Beloved. Her last words were, "It will not be long. I shall awake in the New Jerusalem." She died of sprue, or psilosis, a disease peculiar to the tropics; especially to India and China. We could not believe that she would be taken from us, and on three occasions we unitedly sought the Lord that if it was his will, he would raise her up; but it was not to be so, and we only know that God's ways are above our ways. May the seed of a consecrated life, laid down in the line of duty and self-sacrifice, be watered of God to bring forth a glorious harvest of souls, ere the soon coming of our King. We have the assurance that Mrs. Miller sleeps in Jesus, and that she is truly among those of whom John writes in Rev. 14:13: "Blessed are the dead which die in the Lord from henceforth: yea saith the Spirit, that they may rest from their labors; and their works do follow them." Words of comfort from the scriptures referring to the resurrection of the just were spoken by the writer. Interment took place in a little plot of ground that was secured just outside the city wall.

A. C. SELMON.

#### RESOLUTIONS BY THE OHIO WORKERS

[ELDER D. E. Lindsey, the chairman of the special committee, has forwarded for publication a statement, in behalf of the Ohio workers, of action taken upon learning of the death of Sister Miller.—Ed.]

With grieved hearts we, the Ohio workers, have learned of the sad death of our beloved Sister Maude Miller, a missionary to China, the wife of one of our Ohio workers, Dr. H. W. Miller.

The following resolutions were prepared and presented at the recent State meeting at Cleveland:—

*Resolved*, That we heartily and unanimously extend to the dear brother, his parents, and the parents of the deceased, our deepest sympathy, assuring them that we shall ever hold in sacred memory the devotion and sacrifice of Sister and Brother Miller, and will bear the bereaved ones in our arms of faith to our dear Saviour and Father in heaven for consolation.

*Resolved*, That this sad death shall knit us more closely together and to the work in China; and under the sense of the great need of that far-off field, we pledge anew our hearty support of that work.

*Resolved*, That a copy of these resolutions be spread on the minutes of the conference, and that copies of the same be sent to the *Welcome Visitor*, the *REVIEW AND HERALD*, and that other papers be requested to copy.

D. E. LINDSEY,  
R. R. KENNEDY,  
A. C. SHANNON,  
*Committee.*



WASHINGTON, D. C., MAY 4, 1905.

**W. W. PRESCOTT** - - - - - **EDITOR**  
**L. A. SMITH** } - - - - - **ASSOCIATE EDITORS**  
**W. A. SPICER**

WE learn that Brethren Anderson and Field, from China and Japan, have safely arrived in this country, and are proceeding eastward to the General Conference.

THE Board of Directors of Walla Walla College have invited Prof. M. E. Cady of Healdsburg College to take the position of president of the institution, and the invitation has been accepted.

THE Mission Board has just sent out the missionary news-letter for use in all the churches on the second Sabbath in May. This letter contains interesting reports from China, Turkey, Africa, the Caucasus, and St. Petersburg.

DURING the six months ending with March, the Australasian *Signs of the Times* made a net gain of over eleven hundred copies in its weekly circulation. We are glad to note this encouraging feature of the work in the Australasian field.

THE members of the corporation known as the Review and Herald Publishing Association, should remember that the second annual meeting of the association will convene at Takoma Park on Wednesday, May 10, at 9 A. M. Two other legal corporations will hold meetings on the same day, and a good attendance of members is greatly desired.

WE regret to learn that a barn at Edgefield, Tenn., belonging to Brother J. E. White, together with its contents, including four horses and some other stock, was destroyed by fire early Sunday morning, April 23. The loss is estimated at about fifteen hundred dollars. We understand that the insurance was only three hundred dollars. The cause of the fire is unknown.

IN the Editorial Department will be found the announcement of the death of Dr. Maude Thompson Miller, in Honan, China. We know that there will be universal sympathy and prayer for Dr. H. W. Miller and the work in Honan. Our sister was of the family of the faithful ones who loved not their lives unto the death, and her messages to us must ever appeal to all hearts to press the battle in China.

BROTHER W. D. SALISBURY, the business manager of the Echo Publishing Co., of Melbourne, Australia, spent one day in Washington last week on his way to New York. Brother Salisbury is one of the delegates to the General Conference from Australia.

BROTHER H. A. WASHBURN, who was compelled to resign his connection with Emmanuel Missionary College in order to seek the more favorable climate of Colorado, has now accepted a call to act as teacher of the Bible in the Southern Training-school at Graysville, Tenn.

FROM the April number of the *Sabbath School Worker* we learn that the Sabbath-school donations for the quarter ending Dec. 31, 1904, which are reported in full by conferences, exceed the amount donated the previous quarter by four thousand dollars. We hope this gain is a permanent one. Systematic attention to this matter on the part of the officers will yield large returns in increased donations, and thus aid materially in the advancement of the message.

THE workers in Manitoba are issuing a series of tracts under the general heading "Trumpet of Truth Library." Number two of this library is written by Elder W. M. Adams, the president of the Manitoba Conference, and is entitled "Are You a True Protestant?" It consists of eight pages, and is devoted to the Protestant principle of religious liberty. The first week in May has been set apart as a special time for the circulation of religious liberty literature throughout that conference.

IT appears that the question of teaching morals in the public schools has recently been agitated in Cincinnati, Ohio. It was in this very city that the famous case of John D. Miner *et al.*, vs. the Board of Education, was brought before the courts, resulting in the decision of the Supreme Court of the State sustaining the Board of Education in their decision that there should be no religious teaching or exercises in the schools under their care. In the recent agitation we learn that protests were presented to the Board of Education by a representative of the Jews, a representative of the non-religious element, and by the local pastor of the Seventh-day Adventist church. The frequent instances of a tendency for a union of church and state and for a state-taught and state-enforced religion are like straws on the surface, indicating the direction of the current at this time. Full advantage should be taken of every opportunity thus afforded to present right principles to the people.

By special request we have recently forwarded to a gentleman in Corsicana, Tex., copies of the REVIEW containing the full report of the campaign for and against the movement for the introduction of religious instruction into the public schools of this city. We have no special information as to the circumstances leading to this request, but judge that there may be a similar movement in this Southern city. The promoters of this movement announced that an influence in favor of religious teaching in public schools might go forth from this city to other parts of the country, and it appears that the efforts to educate the people concerning right principles may also have a wide influence.

### For the Atlantic Union Conference

IN harmony with the general movement throughout the United States, I hereby earnestly recommend that a collection be taken in all the churches of the Atlantic Union Conference for the Washington fund and for the Mission treasury, on Sabbath, May 13. Let notice of this collection be given on Sabbath, May 6. Read what is said in other parts of this paper about this movement.

H. W. COTTRELL,  
Pres. Atlantic Union Conf.

### Washington, D. C.

THERE is a sound of a going in the tops of the mulberry trees. From the Pacific Coast a movement has started which seems, like a tidal wave, to be sweeping through the land. A determined and successful effort is being made that each one who comes to the General Conference shall bring an offering for the work in Washington in one hand, and for the needs of the great mission fields in the other hand. Will not all the church-members in the United States take a personal interest in seeing that the representatives of their conferences are furnished with a suitable offering? It will take a determined, united effort to close up this work during the General Conference.

As will be seen by the list on page 19, the donations are rapidly increasing. Last week our list was headed by a single donation of one thousand dollars, this week by three donations of one hundred dollars each, and an increased number of smaller donations will be found in the list. We have passed the two-thirds' mark in securing the One Hundred Thousand Dollar Fund. If the amount remaining, \$32,435.52, is raised by the time of the General Conference, it will mean that there shall be a goodly number of large donations. If twenty donations of one thousand dollars each could be secured, we believe the rest would be supplied by the many who would give smaller offerings. Can not this be done? J. S. WASHBURN.